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ERA**
December 1952





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DECEMBER 1952

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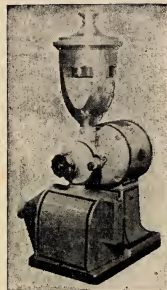


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A NEW HORIZON FOR EUROPE

by Dr. G. Homer Durham

HEAD OF POLITICAL SCIENCE
DEPARTMENT, UNIVERSITY OF UTAH

DURING 1952, the West German Republic and the Empire of Japan found their way back into the clubhouse of the family of nations—at least the western portion of the family; General Dwight D. Eisenhower laid aside his uniform and his Nato command, donning the mufti of a presidential candidate. The Korean war continued into its third year, confusion and horror almost but not quite obscuring the UN ideal of making a stand in the world for the rule of law. Oil ceased to flow in oil-rich Iran. Elsewhere the course of the colonial revolution, of power politics, of shrieking propaganda, including that heard in a U.S. presidential campaign, served to fluster or even drown the still small voice of conscience. Egypt threw out King Farouk. Stalin put the world further on nervous edge by issuing a call for the nineteenth congress of the Russian Communist Party of Bolsheviks—the first since 1939—for October 1952.

The first congress, underground, met in Minsk, with nine members present, in the year 1898. Fifty-four years later what *Time* called "an underground gang of amateur conspirators" had become "a world-powerful gang of ruthless professionals." Meantime, on the little island of Great Britain, at the edge of the great Eurasian world-island, the United Kingdom got its second Queen Elizabeth. Canada had an oil boom, an iron boom, and in general a big boom. It took, usually, \$1.04 American dollars or more, to buy \$1.00 Canadian in the summer of 1952. A Canadian motel, listed at "\$10.00" would cost the American \$10.50 U.S.—something of a new experience for those equipped with Cadillacs or Chevrolets with addresses south of the 49th parallel. Gromyko, Number Two man in the Soviet foreign office, was assigned to London. To woo the British towards Soviet markets and away from the United States and Nato? Aneurin Bevan continued to give American policy planners concern as his powers seemed to wax within the ranks of British socialism. Meanwhile, Mr. Churchill's government's life-expectancy was slipping away rapidly. American ears were curious to hear, during 1952, Mr. Bevan argue, that only the British socialists have found "the way" to stabilize economics, politics, society with freedom! Meanwhile fifty or sixty million Americans "attended" for the first time, the national nominating conventions of the Democrat and Republican

parties—by means of TV, Westinghouse (and Betty Furness) and Philco—and saw and heard many prescriptions and panaceas.

Wars and rumors of wars filled the earth. Beside the din, clamor, and bloodshed in Korea, war shook the earth in Malaya and Indo-China. The U.S. built a huge year-round base in the ice of Greenland. Evita Peron, co-ruler of Argentina's seventeen millions, died to emerge as Argentina's secular patron saint (at least temporarily), more powerful in death than life. To this, some fanatic followers sought to add religious status. By telegraph, the Vatican received an appeal for beatification and sainthood according to the rites of the Catholic faith. Elsewhere, airplanes plowed into mountains; men flew jet-ships faster than sound—some

living and some dying; men, women, and far too many children all but "flew" automobiles over highways designed for the 20-mph cruising speed of the 1925 Chevrolet. A friend reported that his 1952 Chrysler (180 horsepower), with its "fire power," accelerated up to 100 or 110 mph "pretty fast." Cadillac, not content with its 192 horsepower, announced toward year's end, that its new model would be increased to around 220. Frequently, during 1952, these and lesser models, traveling our outmoded two-way highways, would pull around a truck or a 1939 jalopy to pass, to crash head-on with another vehicle coming from the opposite direction. All of the foregoing were part of the pageant of these times in 1952.

But when the wreckage is pulled away from this year, when the patient construction in the life of man can be viewed with perspective (assuming, if you like, Toynbee's view of history in support of Joseph Smith's), it may be clear that the most important event of 1952 was the two months' visit to Europe of President David O. McKay, ninth President of the Church of Jesus Christ of Latter-day Saints. A number of results in human living and in outlook on that strategic peninsula of the world-island may be anticipated. Con-

(Concluded on page 884)
THE IMPROVEMENT ERA

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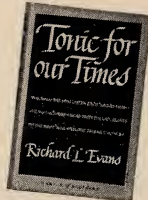
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VOLUME 55

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The Cover

Whose heart does not soften at the sight of a little girl praying? This full-color picture is the work of Lillian of Salt Lake City. It is also reproduced in black and white on the poetry page, page 886.



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NOTE: All of the General Authorities except Elders John A. Widtsoe and Albert E. Boren of the Council of the Twelve were in attendance at the conference. Both were detained at home because of illness. Elder LeGrand Richards of the Council of the Twelve addressed the "Church of the Air" and his talk will appear in the January issue of THE IMPROVEMENT ERA. Former President Oscar W. McConkie of the California Mission addressed the conference, and members of the First Presidency, Bishop Joseph L. Wirthlin, and President William Noble Waite of the South Los Angeles Stake addressed the priesthood meeting. These addresses will be published in the *Conference Report*.

DECEMBER 1952

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The General Superintendency of the Deseret Sunday School Union:
Left to right: First Assistant General Superintendent David Lawrence
McKay, General Superintendent George R. Hill, and Second Assistant
General Superintendent Lynn S. Richards.

"..Lovest Thou Me...? Feed My Lambs"

by Albert L. Zobell Jr.

RESEARCH EDITOR

AS ONE sits in the tabernacle, filled to overflowing as it is at the semi-annual conferences of the Deseret Sunday School Union, it is easy to believe that Jesus had such shepherds in mind when he said,

to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. (John 21:15.)

So it was at the latest general Sunday School conference, held Sunday evening, October 5, 1952. Earlier in the day, as the General Authorities and general officers of the Church had been sustained at the concluding session of the conference, a change had been made. Elder A. Hamer Reiser, currently presiding over the British Mission, first assistant to General Superintendent George R. Hill since the fall of 1949, was released as first assistant but retained on the general board. In his stead Elder David Lawrence McKay was sustained as first assistant general superintendent. Elder McKay had served as second assistant superintendent since 1949. Sustained as the new second assistant general superintendent was Elder Lynn S. Richards. Then at the Sunday School session that evening, fifteen new members were added to the general board of the

Deseret Sunday School Union, to aid in that divine call to "Feed my lambs."

General Superintendent George R. Hill who presides over this, the largest of the auxiliary organizations of the Church (the membership at the close of 1951 was 572,618), is a veteran of Sunday School endeavor. He has served in many departments of the Sunday School, and acted as ward chorister both in Springville and in Logan, Utah, and as superintendent of the Logan Fifth Ward Sunday School. Stake Sunday School board experience was his in both the Salt Lake and Cache stakes. He was appointed as second assistant general superintendent to General Superintendent George D. Pyper in 1934, as first assistant to General Superintendent Milton Bennion in 1943, and as general superintendent in the fall of 1949. Earlier he had been a member of the general boards of both the Sunday School and the Y.M.M.I.A., in the latter position, doing herculean work among the Boy Scouts. (For other details see THE IMPROVEMENT ERA, December 1949, 814 ff.)

Elder David Lawrence McKay, who has recently returned from the European tour with his father, President David O. McKay, is also the product

(Concluded on page 969)

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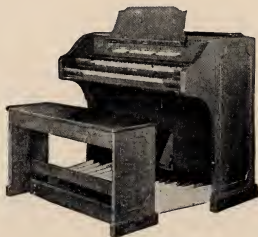


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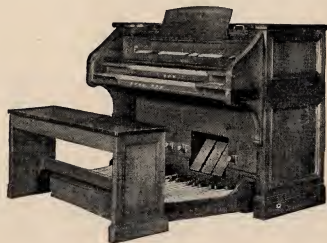
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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

September 1952

21 PRESIDENT Joseph Fielding Smith of the Council of the Twelve dedicated the chapel of the Paul Ward, Minidoka (Idaho) Stake.

Elder Alma Sonne, Assistant to the Council of the Twelve, dedicated the chapel of the Hartford (Conn.) Branch, New England Mission.

27 ACCORDING to the *Yearbook of American Churches*, church membership in the United States increased thirty-four percent between 1940 and 1950, while the population increased fifteen percent. Church membership is now listed as 88,673,000. Seventeen churches had memberships exceeding one million. The Church of Jesus Christ was the fifteenth of this number. This same source listed the average number of members in a congregation in the United States as 312.

President Bruce R. McConkie of the First Council of the Seventy announced, after touring the Southwest Indian Mission, that some four hundred Indians had been baptized during the first eight months of 1952, and "at least two hundred more Indians will be baptized before the end of the year which will set an all-time record for the mission of six hundred baptisms in one year."

28 PRESIDENT Joseph Fielding Smith of the Council of the Twelve delivered the concluding L. D. S. address in the "Faith in Action" radio series of the National Broadcasting Company. His subject was "The Divine Right to Choose."

Tacoma (Washington) Stake organized with Elder Elvin E. Evans sustained as president and Elders Elijah Dickson and Wayne Pierce McMullin as counselors. Comprising the stake are the Bremerton, Olympia, Tacoma First, Second, and Third wards, and the Chehalis, Port Orchard, and Shelton branches, all from the Seattle Stake; and the following units which were taken from the Northwestern States Mission: Puyallup Ward, Buckley and Auburn branches. This is stake number 195 now functioning in the Church. The membership of the Tacoma Stake is 3242. Remaining in the Seattle Stake are the Bellingham, Everett, Renton, Seattle First, Second, Third, Fourth, Fifth, and Sixth wards from the old organization. Four units were added to

the Seattle Stake from the Northwestern States Mission: Kirkland Ward, and Monroe, Oak Harbor, and Sedro-Woolley branches. The membership of Seattle Stake is now 4943. Elder Spencer W. Kimball of the Council of the Twelve and Elder Stayner Richards, Assistant to the Twelve, were in charge of the organization of the Tacoma Stake and the reorganization of the Seattle Stake.

Elder W. Loyal Hall, formerly first counselor, sustained to succeed President A. George Raymond as president of the Mt. Logan (Utah) Stake. President Raymond is president of the Logan Temple. Elders Asa L. Beecher and Preston D. Alder sustained as counselors to President Hall. Released as second counselor was Elder Charles Jenkins.

Elder Stayner Richards, Assistant to the Council of the Twelve, dedicated the chapel of the Seattle Fourth Ward, Seattle (Washington) Stake.

October 1952

1 THE annual Relief Society conference opened. Scheduled for the day were officers' and departmental meetings, and a reception for stake and mission officers and board members.

2 AS THE annual Relief Society conference drew to a close, it was announced that the site for the new Relief Society building had been approved—on the corner of Main Street and North Temple Street.

3 THE PRESIDENTS of stakes and bishops of wards were called to a special pre-conference meeting this morning by the First Presidency.

The one hundred twenty-third semi-annual general conference began in the Salt Lake Tabernacle, with all members of the General Authorities in attendance except Elders John A. Widtsoe and Albert E. Bowen of the Council of the Twelve. Both were detained at home because of illness.

An evening meeting in the Tabernacle was held under the direction of the Presiding Bishopric. Here it was announced that henceforth the term "Adult members" of the Aaronic Priesthood would be dropped, in favor of "members over 21." These brethren would now be organized into their own quorums and given special activities.

Returned missionary and servicemen's groups held their semi-annual reunions.

4 AN EARLY morning Church welfare meeting was held.

Sessions of the 123rd semi-annual general conference continued in the Tabernacle.

A total of 17,825 priesthood-bearers were counted in the Tabernacle, on the grounds, and in adjacent buildings, during the priesthood session of the conference, held in the evening. In addition, between eight hundred and one thousand were listening to it on the Brigham Young University campus, where a special telephone wire had been installed.

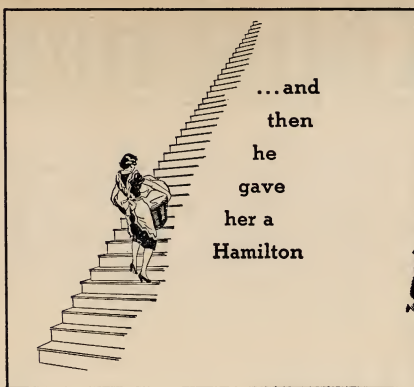
Other returned missionary and servicemen's groups held their semi-annual reunions.

The First Presidency announced the appointment of Elder LeRoy H. Duncan as president of the South African Mission, succeeding President Evon P. Wright. President Duncan filled a mission to South Africa from 1926 to 1929. He has served as superintendent of the Centerville (Utah) First Ward Sunday School; as a member of the South Davis Stake Sunday School board; as president of the elders' quorum, as bishop of Centerville First Ward, and since 1945, as president of the Davis Stake.

The First Presidency announced the appointment of Elder Charles V. Liljenquist as president of the Australian Mission, succeeding President George A. Christensen who has already returned to Salt Lake City because of the illness of his wife. President Liljenquist filled one full-term mission to the Southern States, and two short-term missions, one to the North Central States and the other to the Northwestern States. Among the Church positions he has filled are the following: president of the elders' quorum and ward clerk in Twin Falls, Idaho; chairman of the genealogical committee, Salt Lake City Fourteenth Ward, and a member of the bishopric of that ward. At this appointment he was living in the Mountain View Ward, Hillside (Salt Lake City) Stake.

5 ELDER LeGrand Richards of the Council of the Twelve delivered the "Church of the Air" address over the facilities of KSL and the Columbia Broadcasting Company. His subject was "Choose You This Day Whom Ye Will Serve."

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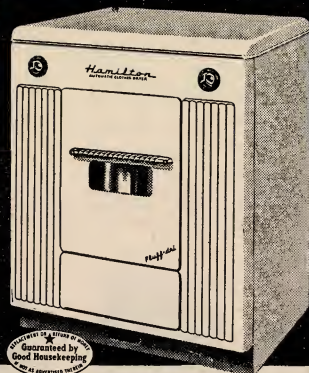
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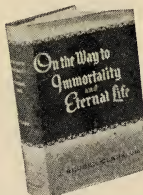
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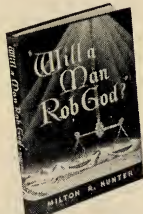
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These Times

(Concluded from page 874)

sider Joel H. Johnson's words in this perspective:

High on the mountaintop a banner is unfurled;
Ye nations, now look up; it waves to *all the world*; . . .

His house shall there be reared, his glory to display;
And people shall be heard in distant lands to say,

We'll now go up and serve the Lord;
Obey his truth, and learn his word.
For there we shall be taught the law that will go forth,
With truth and wisdom fraught, to govern all the earth; . . .

At Berne, Switzerland, as consequence of this visit, a monumental edifice will rise bearing an inscription, "Holiness to the Lord." Here, in the more fundamental sense, men of Europe may one day receive the spiritual impulse to learn "the law that will go forth, with truth and wisdom fraught," not to the end of harsh control or dictation, "but that every man might speak in the name of God the Lord." (D. & C. 1:20.)

When the day comes that every man and woman without fear or trembling can speak freely and frankly in this manner, the record may be somewhat different from the record of these times. To such tasks, the liberation of men's minds and enlarging them with pure knowledge, one may look forward to the new year with trust and confidence.

And after the earthquake a fire; . . . and after the fire a still small voice. (1 Kings 19:12.)

SUNSET

By Magdalene S. Richardson

SOMETIMES in the quiet of evening,
When the world seems standing still
With bated breath, awaiting
The sunset over the hill,
The glorious colors arrayed there
Bring warmth and a glow to the heart;
A feeling of gratitude also,
For being of this world a part.
These wondrous gifts of beauty
Bring the soul to its knee ofttimes,
And are given us to remember
Our Father, the Artist Divine.
Each one of us has a place here,
And a work that is ours to do.
We may have his help if we seek it,
In turn, we may help others, too.
How wonderful if we can live so
That when our time comes to go,
Our lives may leave, at its sunset,
A beautiful afterglow.



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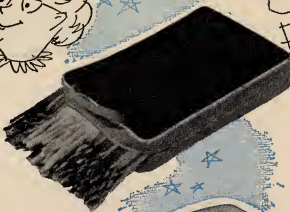
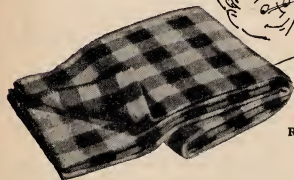
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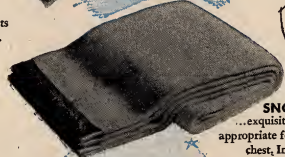
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By H. Leon Whetten

I WROTE a letter home the other day—
A boastful letter, tinted with conceit,
Perhaps to boost my ego, seeking some
Of praise or glory for the things I'd done.
Perhaps a bit too sure that through the
days
I'd keep my faith in God and live the ways
Of righteousness that I'd been taught I
should.

I said I'd stood temptation's urging pull
To smoke a cigaret or drink a sip
Of liquor with my buddies over there
Or do the things that, in this modern age,
Are fashionable to do, but which we're
taught,
By laws of God and laws of cleanliness,
We should not do. I thought that I was
strong
And, like the pine, could hold my head
aloft—
Could face the coming winds and waver
not.

An answer came, and Mother made reply—
The one who, through my tender, way-
ward youth,
Had, with her love and wisdom, shaped
my life,
And given me strength to live it as I should.

"You've many reasons to be proud," she
said.
"You've stood the acid test of aching war
And lived your righteous code—I knew you
would.
You're like the stately pine of which you
spoke,
But, careful now, my son, be careful lest
A wind may come and loosen up your roots
Before you realize what it has done.

"Be proud," she said, "be proud of what
you've done.
But let not pride o'ershadow humbleness.
Let not conceit or pride or self-esteem
Creep in and blind your eyes to seeing this
Eternal truth that lives and always will,
Humility makes great men greater still."

CHRIST'S KIND OF CHRISTMAS

By Zelda Davis Howard

THERE is deep joy within my heart to-
night
Born of that joy that began long ago
When the heavens shed their most radiant
light,
And brightened all of Bethlehem with the
glow.
Beneath "The Star" there were no tinsel-
ed pines
And holly wreaths with candles, and mistle-
toe,
The windows and churches were but lines
Of darkened shapes and sizes in a row.
I know that peace and good will given to
earth
To all men took root in that glorious day
As the world was told of the Christ child's
birth
In a stable-manger on a bed of hay.
For that great gift of life to the souls of us,
How can we fail to keep Christ's kind of
Christmas?

THE IMPROVEMENT ERA



NEW ENGLAND GIFT

By Eleanor Alletta Chaffee

"I HAVE something for you," he said to
the boy
On Christmas morning. So they wrapped
up warm;
The grandson's eyes brimmed full with hope
and joy;
It seemed to him the whole world was the
farm.
Knee-deep in snow they climbed up to the
crest
Of the hill (blue-white at dawn, purple at
night).
There was a pine tree with its branches
pressed
Against the sky, and every needle bright
With sparkling fire, diamond with frost.
It was more beautiful than dreams, than
words;
Something that might be kept and never
lost,
Like the remembered sight and song of
birds.
The two went back to breakfast where
gray smoke
From the old brick chimney scrawled a
welcoming line.
The boy's heart was wrapped snug in won-
der's cloak;
Then and for always he thought, *That tree
is mine!*

FAITH

By Hattie B. Maughan

LAVED is the land with winter's wet,
Soggy with snow and dew.
Beside this snowbank,
Streaked with soot,
Brave snowdrops struggle through.

WHEN MARY STARTED

By Bessie Saunders Spencer

WHEN Mary started down to Bethlehem,
She must have looked with longing at
her door,
Remembering red lilies on the stem
And little handmade rugs across her floor.

Perhaps the wide-eyed children watched her
go,
As children do when travelers depart,
Their faces filled with wonderment and
woe
That left a memory within her heart.

She must have gazed at braided paths that
wound
Up sun-drenched hills, at bush and drouth-
touched tree
Beside the trails that small boys climbed
around,
To sit and watch the long road to the sea.

I wonder if she felt a sudden chill,
A premonition as the low gate swung,
That she would climb another road and
hill,
With her soul pierced and she no longer
young.

DECEMBER DAUGHTER

By Angelyn W. Wadley

NOT even the stars
In the deep winter skies,
Shone as brightly for me
As your dark baby eyes.

The bells from the churches
Rang out sweet and clear
But your cooing was music
It thrilled me to hear.

The costliest present
'Neath the gayest trimmed tree
Couldn't bring half the joy
You have given to me.

And each time that your birthday
And Christmas draw near,
I give thanks for a gift
Grown more precious each year.



SLEEPING DAFFODILS

By Marian Schroder Crothers

IN THIN tight coats of beige and brown,
To shield them from the winter's cold,
They sleep through dreamless hours of
time,
Close guarding beauty that they hold.

AND I KNEW PEACE

By Caroline Eyring Miner

IT CAME to me when gloom of night had
gone,
When all alone I walked upon a hill.
One moment every sound of life was still,
And in that quietness was morning born.
That instant when the day and night were
one,
When all was calm, according to His will,
And pulsing things were muted to fulfil
Their purpose, I was no longer the forlorn
Wayfarer I had been. I knew the light
That bursts the rosebud's sheath and sets
it free,
The peace the sinner knows in his con-
trite
And thrice-repentant heart—it came to
me—
The joy the blind man knew who gained
his sight
And walked beside the Man of Galilee.

INFANT JESUS

by Van Dyck



MARY

SHE MUST have wondered that she could belong
To such a scene: the star, the stable birth,
The silent animals, the trampled earth,
The wise men, and the herald angels' song.
The memory within her heart was strong
To lift her far above all pain and worth,
The cruelty behind her neighbors' mirth—
A treasured thought no covert sneer could wrong,
For she had been so proud (yet fearful lest
The strangers talk too much, the lyrical
Sweet voices wake the child upon her breast)—
So conscious of the blessed miracle
That nothing in life had power to dismay
One who had known the glory of that day!

by Pansy H. Powell

The Wise Men from the East

NOW WHEN Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

"Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

"When Herod the king had heard these things, he was troubled, and all Jerusalem with him.

"And when he had gathered all the chief priests and scribes of the people together, he demanded of them where Christ should be born.

"And they said unto him, In Bethlehem of Judea: for thus it is written by the prophet. . . ." (Matt. 2:1-5.)

* * * * *

I rejoice in association with men and women who believe in the literal, divine reality of Jesus the Christ, our Redeemer. I should like to express what I mean by "literal, divine reality" by calling attention to two incidents:

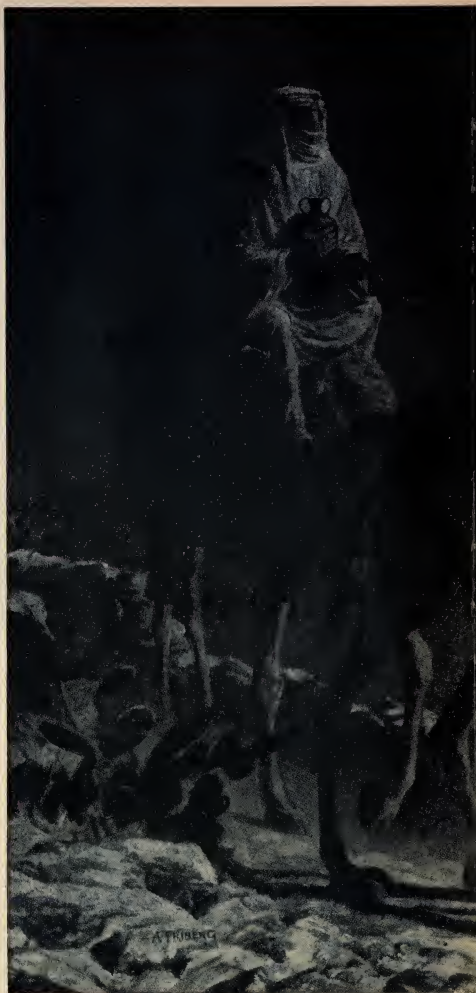
The Apostles one day after the death and resurrection of their Lord were preaching in the temple, and the Sadducees and officers came and arrested them and put them in prison. The next day Peter and John were brought before the high priests Annas and Caiaphas, some of the very men who had been the means of crucifying the Lord.

"And when they had set them in their midst they asked, [referring to the miracle which Peter and John had performed the day before by healing the impotent man at the gate] By what power, or by what name, have ye done this?

"Then Peter, filled with the Holy Ghost, said unto them: Ye rulers of the people and elders of Israel,

"If we this day be examined of the good deed done to the impotent man, by what means he was made whole;

"Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole.



"This is the stone which was set at nought of you builders, which has become the head of the corner." (Acts 4:7-11. *Italics added.*) And then, "*neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved.*" (*Idem* 12.)

To Peter and to John, Christ, the Redeemer, was a reality. They had associated with him in the flesh; they had sat in his company; they had seen his miracles; they had listened to his divine teachings, they had stood by (John at least) when the Master was



nailed to the cross. They had associated with him for approximately forty days after his resurrection from the tomb. And now clothed with the power which the Lord had given them, they faced the very men who had crucified their Redeemer and said: "By him whom thou didst crucify is this man made whole?" (See Acts 4:10.) To them, Jesus was not an imaginary being; his life was not an idealism nor a mere mental conception, nor was he merely a prophet and teacher. Jesus, the Christ, I repeat, was a reality; he was indeed the very Son of God, the divine Redeemer of the world.

Here is another testimony, closer to us in time: "When the light rested upon me I saw two Personages whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, pointing to the other: This is my Beloved Son. Hear Him!" (Joseph Smith 2:17.) These are the words of Joseph Smith, the Prophet, who later, with one of his associates added: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!"

(Concluded on following page)

(Concluded from preceding page)

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God." (D. & C. 76:22-24.)

To him who accepts Jesus of Nazareth as the very Son of God, to him who believes with all his soul that Jesus lives today; that he can influence and that he does influence the world, to him who accepts this truth, Christ's personality, as well as his teachings, becomes a literal reality.

Regarding the acceptance of Jesus Christ as the Redeemer, I read some years ago a statement more hopeful, I fear, than real: "The printing presses on both sides of the sea are flooding the world with books about the life and times of Jesus, and the result is he looms colossal before the eyes of the world. It is not simply the Church that sees him. All men can see him now. He has broken out of ecclesiastical circles; he walks through all the cities and lands."

Oh, if only that were true! If only that were true! What a different world we should have today! Do you think that if men everywhere accepted Christ as the Prophet Joseph saw him and accepted him, as Peter and John saw him and accepted him when the chief Apostle hurled into the face of Annas and Caiaphas the truth that "By his power whom thou didst crucify is this man made whole"—do you think that you would find in Christian communities the evil allurements that entrap the feet of the young and lead them from Christ? Do you think we should

have today the carnage, the bloodshed, the infamy that are so widely in evidence?

I will tell you what I am inclined to think: Many who profess Christianity are accepting Christ as an ethereal being and are inclined to look upon his teachings as impractical. They do not fully realize, *that before the world can be saved they must accept his teachings; they must walk in his ways as individuals and as nations; they must accept as a veritable truth his saying: "I am the light of the world,"* (John 8:12)—for he was and is in reality the Son of God, the Redeemer of the world, and in thus accepting him we, as individuals, must emulate his divine character, as closely as we can, by keeping ourselves clean and unspotted from the sins of the world.

I rejoice in the knowledge that so many of our sons who have gone forth into the Service possess this testimony. I love these boys. I love the nation they are called upon to defend and the principles of everlasting truth and freedom, and when I see our sons impressed with the testimony that Jesus Christ is their Savior and that he has appeared in this dispensation with the gospel, which is the power of God unto salvation, I thank God that they have a desire so to influence their associates.

The time has come when not only individuals but also nations must accept this truth: That Jesus is the Christ, the Son of God, and offers us the only avenue to peace in this world and to the salvation of our souls.

God hasten the day when "every knee shall bow and every tongue confess that Jesus is the Christ" (see Philippians 2:10-11), and when wise men everywhere will know and worship him for what he is: the Christ, the Son of God, our Savior.

Fear and False Security

Richard L. Evans

THERE are two extremes of attitude in which a man may find himself and which have always proved to be perilous. One is an overpowering sense of fear—and the other, a false sense of security. Many a man has been paralyzed with needless fear on the one hand or has been betrayed by over-confidence on the other. The fact is that fear is often a worse enemy than any tangible foe. And what is true of physical fear is likewise true in matters of mind and spirit. A man may be held in check by a philosophy founded on fear, but under such conditions he does not grow in essential qualities of character. Fear and threats may keep a person from the outward appearance of evil but at the same time impede his progress in matters pertaining to the mind and spirit of man. The kind of person who develops by as-

sociation with a father he loves is quite different from the kind of person who is reared in association with a father he fears. On the other hand, some of us feel too free from fear and may feel that we can commit all manner of offenses, ultimately to be scolded a little, forgiven completely, and exalted magnificently, without punishment or penalty. This attitude is as untenable as the one prompted by excessive fear, leading as it does to a dull conscience and a false sense of security. Some of our fears stem from lack of faith: "Our doubts are traitors," wrote Shakespeare, "and make us lose the good we oft might win by fearing to attempt."¹ Would that we could outlaw unreasoning fear on the one hand, and smug, false self-assurance on the other.*

*Revised.

¹Shakespeare, *Measure for Measure*, Act I, sc. 4.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING
SYSTEM, OCTOBER 12, 1952

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Once Santa Claus was THIN

by Louise Price Bell



As late as the 1890's, Santa's figure was the elongated one above.

WHEN Clement Moore wrote his classic "The Night Before Christmas" in 1822, he described Santa Claus almost exactly as Americans of all ages think of him today. He portrayed the legendary old gentleman as roly-poly, broad-faced with merry dimples, twinkling eyes, and cheeks like roses. "St. Nick," wrote Moore, "was chubby and plump, merry, lively and quick, a right jolly old elf."

But reading of a Santa described in those terms must have been puzzling to both parents and children of the 1820's. For the Santa of that era—and of many eras before then—was a tall, angular fellow whose only physical similarity to Moore's image was his white beard.

This thin Santa Claus was a copy of the European St. Nicholas who was Bishop of Myra in the fourth century. He was a tall, upright man, usually pictured in his bishop's

robes. By legend, St. Nicholas was the "children's friend," and it was with him that the practice of gift-bearing to children on Christmas originated.

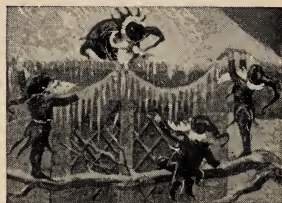
The legend of St. Nicholas was brought to America by the Dutch and gradually became merged with the many Christmas customs of other nationalities here. But as St. Nicholas, even in Clement Moore's day, he was still the tall, thin man known in Europe.

Moore's poem was originally titled, "A Visit from St. Nicholas," and the name "Santa Claus," apparently came from the efforts of children to pronounce in English the Dutch name *Sant Nicholaas*. Since then, the name "Santa Claus" has been universally adopted, although he has also been variously known as "Jolly Old St. Nicholas," "Father Christmas," "Mr. Whiskers," "Old Man Christmas," and scores of foreign variations of the English name.

St. Nicholas remained tall and thin in the public prints until the 1860's when a famous cartoonist of the period, Thomas Nast, began drawing Santa Claus on magazine covers and as book illustrations. His conception was closely allied to Moore's written description, although still a long way from today's versions.

He was a short, pixie-like figure, round and jolly looking, but still hardly able to carry the huge bag of toys he is generally pictured with today. Nevertheless, Nast's drawings established a popular notion of Santa that eventually led to the present-day conception.

The artist popularized not only the figure of Santa Claus, but also many of the other practices with which he is associated at Christmas: building the toys in his North Pole workshop, keeping the records of good and bad children, receiving and answering their letters, and driving his reindeer. Nast is also



Tiny "Santa" elves were depicted on this Christmas card of the 1890's as decorators who festooned the eaves with icicles.

credited with establishing Santa's red coat, the result of a cartoon during the Civil War in which he patriotically arrayed Santa in a red, white, and blue outfit.

Not until the early 1900's did Santa begin to achieve the plumpness and height of the figure we know today. As late as 1881 artists were still picturing a Santa that resembled Jack Sprat more than he did Moore's Santa.

Today, on Christmas cards, in magazines, on billboards, and on all forms of Christmas products, Santa is very nearly uniform in appearance. These delineations seem to represent almost exactly what both children and adults imagine Santa to look like.



Good old Santa of today as we all know and recognize him.

Remembered Fragrance



by Dorothy Clapp Robinson

BECKY opened her eyes suddenly and sat up in bed. What was that? She listened, trying to still the excitement rising in her. There was no sound except the breathing of the other children. There was no *feel* of a new mother in the house nor even their own come-back father. Something tightened in her throat, and she swallowed hard.

"I can't believe it. I just can't believe Heavenly Father would treat us this way."

The sound that had awakened her came again. It was only the calf bawling for its breakfast. A cold sun shining through the unblinded windows made Northern Lights of the thickly frosted panes. She snuggled back to the warmth of the covers. The storm was over, thank goodness, but at that you couldn't count on anything, not even the answering of a prayer. That came from living in the hills, miles from the nearest neighbor.

"Circumstances allus cases," Mama had once said, but she had also said, "You needn't give in to circumstances." She, Becky, wasn't giving in to circumstances exactly, but she was honor bound to give Heavenly Father another chance.

"You could have until noon," she temporized, "but Mama always said it was bad business to wait until the last minute. Something might happen, like this storm. We should have had a mother before it started. I asked Papa before I did you, but it didn't do any good. He just looked at me for a long time, and his eyes got far-away looking, then he kissed me like he used to kiss Mama, and in a week he was gone. 'Course," she explained hastily, "he did get things in shape for us; and he told me to remember we would never be really alone, but that was weeks ago. Not that I mind the work, but things is in an awful mess, and tomorrow is Christmas."

Becky looked at little Susie beside her who was sharing her pillow with a big yellow cat; then she glanced across the room to where the three boys slept in one bed. Mama would have had the big boys, Jim, nine, and Bert, seven, sleeping in the loft, but she, Becky, hadn't the heart. With Papa gone it felt safer to be together; besides, all she had to do in the night was wake up and listen are they breathing right. With that stubborn cough, Danny should be in bed with her so she could keep him covered.

Danny's cough was another reason why they should have a mother now. If Papa were here, he could rock Danny and sing to him, but likely he wouldn't know any more than she, Becky, what to do for him. It would be mighty nice to have him here, though. Doing without Mama was bad enough, but doing without both of them was past telling. Not that she meant to complain, but every day since summer she had carried that prayer in her heart, and every night since the leaves turned, and she knew Christmas was coming, she had said an extra prayer that the new mother would be here by today. She had even marked the days on the calendar. 'Course, she hadn't always kneeled but maybe Heavenly Father would overlook that, considering the weather.

"Don't expect miracles," was another thing Mama had said. Well—she wasn't, exactly. She'd known Christmas was a busy time with everyone asking for something, that was why she had started early and an *earth* miracle could be managed. It didn't seem right to ask so special for a mother, but she knew if there was a mother Papa would be here, too. There was still time to get them here before noon if they had come as far as Jensen's before the storm, but since Heavenly Father made a business of answering prayers, he would likely have thought of that.

The calf bawled again and taking care not to waken Susie, Becky swung her feet to the floor.

"Ouch!" The floor was like a slab of pure ice. She snatched her shoes and stockings and thrusting them between the covers lay down again. The bed was soft and warm. She wished she needn't start the fire.

"Shame on you, Becky Holmquist," she scolded herself. "A big 'leven-year-old girl whining about the weather and the work." Presently she reached down and without lifting the covers pulled on her stockings and shoes; then she slipped out of bed and reaching for an old jacket put it on over her nightgown.

It was light enough in the kitchen that she didn't need the lamp. As she opened the range, she hoped it wouldn't act stubborn again this morning. Yesterday she had used coal oil to start the fire and that was one thing she had promised Papa she would never, *never* do. No wonder her prayers were not answered. With stiff fingers she tried to shake the ashes from the grate. Oh, dear. She tugged at the ash can, and when it yielded, a shower of ashes cascaded to the floor. Those on the grate dropped through, and the kindling blazed up. With relief she laid on more wood and replaced the lid.

Not trusting herself to remember to carry the ashes out later, she found an old pair of mittens, and balancing the heavy pan she carried it across the room, scattering ashes as she went. She set it down by the door and tried to pull away the heavy braided rug that was cushioned against the sill, but it was held tight by frost. After stubborn resistance the door creaked open, pushing the rug before it. Grim winter rushed in, making Becky snatch for her breath. Hurriedly she lifted the pan through and closed the door.

She crossed the lean-to that served as a porch and a shed and opening

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the outer door looked about in dismay. Snow, hard and glistening, covered everything, even the path along the clothesline they'd used in reaching the stable. How could a sleigh ever make it through such drifts?

In by the fire again she warmed her hands by the blaze. It was hard to still the chattering of her teeth but harder still to cling to the knowledge that her prayer would be answered by noon. *It just had to be.* It took five trips before the ashes were all swept up and the pan replaced. Each trip dampened her hopes for an immediate answer to her prayer, but she wasn't giving up.

By that time the stove needed more wood. Bert hadn't filled the woodbox last night. Papa had chopped the wood before he left and had had the boys rick it inside the shed. There was just one row left.

She had put her clothes to warm on the oven door, and now she dressed hurriedly, standing with first one foot and then the other in the oven. When she carried her nightgown back to the bedroom, she was stopped short by a hoarse croak from Danny. Going to the bed she put her hand against his cheek as she had seen Mama do. It was too warm for this icy room.

"I'll have to build a fire in the heater," she thought. "I can't have him taking more cold. Maybe Papa will be back before the wood is gone. He's been gone too long now. Stay in bed a little longer," she warned, as the touch of her cold hand awakened Danny, but the four children were in the kitchen almost as soon as she was. Walking on the cold floor started Danny's cough. Becky brought a quilt and draping it over the high chair placed the boy inside it.

"This is awful 'stravagant," she said aloud as she prepared to start the fire in the heater, "but it seems like I have to do it." The fire burned quickly, but even a big blaze could not make much headway against the bitter cold that pierced the thick log walls.

While waiting for the fire Becky went to the front window and clearing a space of frost looked out. The sun on the snow hurt her eyes. Drifts along the pasture fence were higher than a man's head. A sleigh would never get through without a miracle.

Between the house and the yard gate stood a small crab apple tree.

Its misshapen branches were short, and even the thick blanket of snow did not hide their starkness, but Becky remembered that in the spring they were a mass of pink and white blossoms. They lasted such a little while, but their remembered fragrance, Papa's words, lasted all winter. Again she thought of Mama. Her beauty, Papa had once said, was like the blossoms, early passing but never forgotten. Papa said some queer things sometimes. When she felt she could leave the fire, she returned to the kitchen.

Jim had taken the water from the teakettle to warm mash for the cow. Hurriedly she looked in the reservoir. Thank goodness! They would be in a fix without water to thaw the pump. She took a pan of milk from the cupboard and put it on the back of the stove. It was frozen and bulged in the center.

"Bert, get dressed and go help Jim. You should be ashamed to have your brother do the chores alone. But fill the wood box first, and don't you go to bed again without filling it. Susie, you are big enough to dress yourself."

Susie's bright face puckered as she dropped the cat she had been holding. With a pang Becky realized she had

been scolding more and more lately. Here she was asking for favors, and she had enough against her without getting cranky. There was bread to be mixed if the yeast wasn't frozen, and the house had to be cleaned before the folks got here—and the oatmeal was all gone and what would she do about Danny?

Bert came in with an armload of wood. "Gee, it's cold out, and do you know what? Jim walked on top of the snow clean to the stable, and there is an icicle on the corner of the house as big as a hoe handle. I'm going—"

Jim walked on top of the snow. *Jim walked on top of the snow.* Suddenly Becky wanted to run and laugh. That meant a sleigh could come right along. They would be here by noon. She would have to hurry—hurry, but she was a big girl now. Last year at Christmas time she had been a little girl waiting for Mama to tell her what was what. All she, Becky, had to do in the night was cough, and Mama was right there tucking the covers about her. Even before the grass was green on the south slope they had put Mama to sleep there, and she'd had to take over. That part was all right, a 'leven-year-old

(Continued on page 979)



The Strangers

by Ted Harrison

IN THE ninth month, of the twenty-third year, of Emperor Showa, the god of the harvest smiled on the rice fields of Honshu; and in that month, as in a hundred generations past, the people of our village heard the chill voice of the great cold. With each passing day it whispered louder through the twisted pines that guard our humble homes.

Ever since older brother returned from the war, we have worked together in the fields, and this year there would be more sweet potatoes and rice than ever before.

It was a good time of year in Narumi, and as Nobuo pumped the small flywheel pedal with his foot, I fed rice shocks into the grinding threshing machine's mouth. When the wheel suddenly stopped, I thought that Nobuo was tired, but the threshers in other fields were silent, too. Then I saw the strange procession: two foreign-looking people followed by a group of curious people, crossing the creaky bridge and entering our town.

"It is so, Father, I saw the two tall *Amerikajin* while I was returning from school. They were carrying their many possessions through the streets like harvest-time servants."

"Quiet, Daughter! Let Hideo finish speaking, and take care that the evening rice doesn't burn."

They didn't wear uniforms or carry rifles, and they paid Shimozato San, the landowner, much yen to stay at his guesthouse. He told everyone that they are Christian teachers from America and will teach many strange and wonderful things to the villagers.

There was a sudden silence that filled our little home from the smoky rafters and straw roof thatching to the cracking plaster walls and worn straw-mat floors. The flickering lamp-light chased deep shadows across our aging father's face, and there was a strange anger in his voice as he spoke.

"Hideo, your words are foolish, even for a second son. Since the Creator looked down from the rainbow of heaven, since Izunagi formed these islands with his jewel spear, this has been our land, our Japan! From the time our ancestors first came with the long sword and the rice plant, they found good earth and clear streams in this land of the pine tree hills. In those times our people planted the rice shoots with song till the Daimyo rulers saw the lands and treasures of other rulers. Then there were wars in the kingdom, with fear behind every door, and the rice pots no longer boiled in the huts of the villagers.

"But our great Kami heard the prayers of the silent hearts, and there was peace and song again—till—you have all heard how the same winds that brought the first followers of Buddha from Korea later blew across the inland sea with war from that 'Land of the morning freshness.' Each time the seeds of greed and anger have grown in the hearts of evil rulers, clever words and new false visions have led our people to sorrow.

"My sons, my daughter, can you soon forget how many nights we took shelter in the forest, and your own mother killed by a war plane's bombs? Have you forgotten hunger and cold when our crops were taken, and there was no charcoal to cook our poor rations? Certainly Nobuo remembers the islands of the great sunrise, where the youth of Japan's lost generation are buried, the islands where his arm was blown away. If these strangers must now stay in Narumi, let the family of Yamada Shotaro work hard in our fields and pay no heed to their foreign words."

In the days that followed older brother and I saw the last bags of rice placed in storehouse, and found time to view more leisurely the season of turning leaves. People moved more rapidly through the narrow vil-

lage streets now, winding their way through waves of children, noodle carts, and roast chestnut vendors.

By night, cheap fireworks fizzled over the muddy river at the edge of town, and the autumn festival was heralded by the sound of drums and bamboo flutes from the village square.

A flood of brightly colored kimonos surged out of sliding doors and down the narrow lantern-lighted streets. Nobuo and I were swept along with the crowd, with younger sister and her wooden Geta clogs clomp-clomping along behind us. As is the manner of unmarried girls, Miyoko had again this year spent her small savings on an expensive new *obi* sash just for the festival.

In the village square the high, beribboned lantern-lit stage made its annual appearance. And the bright robes and chalk-whitened faces of actors and singers, milled around like a melting pot of colors on the high platform.

At one pause in the endless and unrehearsed program, the excited voices of the crowds chorused even louder than the previous drumbeat and chanting had been. Suddenly we felt a wave of silence sweep through the vast crowd. Surprised, I saw Nobuo unthinkingly try to spin himself around in the pressing throng with the arm he no longer had, and we both clearly heard the strange voice now.

"*Nihon No Minasoma*, (People of Japan), we have a great message for you!"

Standing on the stone steps of the old temple, the two *Amerikajin* towered over the crowd. The soft light of the lanterns cast a strange glow on their faces and seemed to flame up in the straw-colored hair of the speaker. The audience was silent; then, listening intently, we heard the words of our tongue oddly pronounced but startling clear.

"We are far from America and our

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people tonight," he began, "but we are glad to be here in Narumi. We are not great scholars or travelers of the world, but we are unpaid messengers with words of truth for this village and this nation. Our words sound strange to your ears, but the warm blood in our veins is just as yours. You look at our faces, but

world with great teachings that could bring peace and joy to all who would hear. And Jesus who was born in a humble stable, went forth performing great miracles, but his faithful followers were not many. Going from place to place, he taught people the same eternal commandments of God that we come to bring you.



"It is said," he began, "that little daughter is among those who gather in the meeting hall on the seventh day to hear the words of the foreigners."

our feelings of hunger, of sorrow, and of joy are the same that you know.

"Your ancestors built this temple as a place of worship and prayer, and we have come these many thousands of miles to tell you that God does hear our prayers. We have come to say that this heavenly being is real, and he is surely the Heavenly Father of all nations, all peoples, and all tongues. Many hundreds of years ago God sent his son Jesus to this

"But the people did not love one another as he had taught, and men who turned to their own wisdom, rather than asking of God, heard not his words. While he was yet young, Jesus was killed by people whose wickedness had blinded them to the great light of his message. But this message has gone forth to all peoples who would know the truth and find these blessings."

That's about all I remembered

afterwards, but before departing, little sister with excited surprise pointed out something that our eyes had missed on the first stranger. Despite all the wealth of his faraway land, this youthful person must surely had large and poorly sewn patches on his trouser leg and coat.

Little sister Miyoko and I talked, as we hurried home, of the second teacher's words of the sacred history we could read, but older brother said nothing. One of the *Amerikajin* had talked of being in the war, and I wondered what Nobuo with the shot-away arm was thinking.

The winter winds rattled into the innermost sliding paper doors now, and the public bath became the only warm place in Narumi. Falling leaves huddled around the moss-covered stone lanterns in ancient gardens or fluttered down to the thin ice of lifeless goldfish ponds. This was the time of thankfulness for a good harvest, and each house echoed the thump of the wooden mallet beating the steaming rice into Mochi cakes. This was the time of ripe persimmon, tangerines, and sweetened bean cakes.

Perhaps things were going too well—till the angry voice of our father one day called us all to the forbidding silence of the guest room. "It is said," he began, "that little daughter is among those who gather in the meeting hall on the seventh day to hear the words of the foreigners."

There was a long silence as we stared at the straw mat floor, and finally father asked even more loudly, "Tell us, Miyoko, what is this foolishness that you do to bring sorrow to me?"

Holding back the tears, Miyoko pleaded, "The young men with the funny eyes came to our higher school, and they were very nice. All of the students were happy to hear about the customs of their country, and after singing a song they told us stories of a book they call the *Bibo*. Some of the girls even thought the visitors were handsome, but I don't think that they can see as well as we."

With a sharp nod father began to speak, and sister stopped as if she had suddenly lost her breath.

"It is written, 'A woman's heart is like the autumn skies; forever changing.' Little good does it do to send

(Continued on page 964)

After struggling with her conscience, Linnet, a Navajo girl, has given up her place in a white home, and a chance for an education, to return to her family and take up the ways of an Indian again.



THE NEW SONG

by Alice Morrey Bailey

(Conclusion)

"AZAHNI," she said, whispering Linnie's Indian name. Linnie was touched. Her name was sacred. Only herself and her mother knew it, and she had heard it on her mother's lips but once, when she was small and ill. "What is in thy heart?"

"I have come to follow the Navajo trail of beauty."

"Are you through, then, with the fever of learning?"

"I have set my face against it, Mother. I have come to help my people. I have no wish to become a traitor as Skipping Rock said in the letter someone wrote for him."

"So that is it!" said her mother and was still a few moments. "You love us much, then, to do this thing."

"I love you much," said Little Woman.

They stayed in silence awhile longer, each hearing the song in the heart of the other. Linnet felt better after that. Her people were clean people, she reminded herself. They swept the dirt floor of the hogan twice daily with the brush broom her mother had made and sprinkled it often to keep the dust down. It was hard-packed and dark as leather. They took sweat baths when there was a wedding or a chant and washed their hair with water from the yucca roots. They were more fortunate than most, for they had water. Some of their friends had to carry water for a mile, but they had a spring—a thin trickle, to be sure, but nevertheless, a spring.

Her family was religious and prayerful as the Dunns and never acted without invoking the Sky People, the Cloud People, or what-

ever gods were appropriate. They were polite to each other and loving to their children. They had much pride. Azahni's mother was a good seamstress, and her rugs were the finest made. Blue Horse was a very excellent silversmith. In good times the family had much "hard goods" of silver and turquoise, now pawned for food at the trading post. In all the books at school no poetry was more beautiful than their own songs and chants. These things Little Woman thought of when her skin cried for cleanliness, her nose smarted with odors, and when her stomach wept for food. There was cause for pride in The People.

It was the time when winter stood back to back with summer, the time when they told tales by the fire in the long dark of the evenings.

"Tell us about the Long Walk, Grandmother," Little Brother said. His black eyes were eager. The winds had been raw, and his feet were wet. He sat toasting them now, his cough ringing out often.

Blue Horse obligingly turned his back, and the Ancient One uncovered her head, for a son-in-law and a mother-in-law may not look on the faces of each other, lest they become blind. The face of the Ancient One was dark and wrinkled as a very dried peach, and now it held an air of polite interest as she turned to Little Woman.

"What do the books say about Kit Carson?" she asked.

"They say he was a hero of the West—a great Indian fighter," said Linnie, clapping her hand over her mouth too late. The Ancient One's eyes flashed fire, and she spat in the ashes. Her fury rocked the hogan. Mother's hands paused on the loom, and Skipping Rock dropped the bracelet he was polishing.

"He killed our people," she said. Her voice was sharp and shrill with venom. "They burned our corn. They shot our horses and our sheep. Oh, it was a great slaughter when the soldiers came. They chopped down the great peach orchard of Canyon De Chelly. A day's long walk through that orchard, so big it was. The trees never came back."

"When our bellies were hungry, our eyes no longer held pride. I was very little, mebbe seven. That was eighty-seven summers ago. We thought to have food if we laid down our pride, but no! Now they must march us across the land. It was a month of journey for the well. We were hungry, and we were sick. Old people and babies were the first to die. My mother was with child, and she died soon. We left her for the soft-footed people. My brothers and sisters died in the rough country. My father lived until we came to Fort Sumner."

"They put us in wire too high to climb. Four years they kept us, and we hungered. We had no hogans. Those who lived through the walk, many died then. We dug holes to keep out of the wind. My father sickened of lungs, and he died. I was alone of my family. When the four years were ended, Washington said: 'Go home.' It was the long walk again, with no food and no clothes, but the wires were cut, and we were free."

Her words built a great fury in Little Woman's heart. Ever would she be content now to live among her people. Her sleep was peaceful for the first time. It was broken only by the incessant coughing of Little Brother. Finally she struggled out of slumber, thinking to wake her mother, but Sews Good was already awake, kneeling beside the

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sick boy, her eyes dark with terror. Little Woman built up the fire, and in its light they could see Little Brother was hot with fever. His breath came fast, and his nostrils pinched with each intake of air.

"He is sick of pneumonia, mother. When I had it, the *Bilighanis* took me to the hospital. The nurses and doctors cured me very soon with magic medicine. Let me ride to the trading post and telephone for a doctor."

"Our own gods are more power-

"He killed our people," she said. Her voice was sharp with venom. "They burned our corn."

ful," said her mother, rousing Skip-ping Rock to go for the Medicine Man.

The days that followed were like evil dreams. The medicine man came, and the hogan was filled with incantations, and with suspense. Word spread, and neighbors came with food, to help and crowd around the sheep pelt and gaze at Little Brother.

The Sing lasted three days, and nothing did any good, the prayers, or even the sand painting. He grew steadily worse. His cough came with almost every breath, and his breathing could be heard outside the hogan. When his eyes glazed and his talk was crazy, there was panic in the hogan, for the Navajos feared death above all else. When he spat bright blood, some wanted to drag him out of the hogan, lest he die there, and his spirit, turning evil, would pollute the home. Sews Good would not let them, and she watched through the night when all had left in fear. "Our gods will not forsake us," she said.

When morning came, Little Woman went to greet the dawn. Always she had loved this ritual, the scattering of white corn meal before her and the beautiful prayers that were to be said:

"House made of dawn light,
House made of evening light,
House made of dark cloud
And evening shadows, . . ."

Now she went heavily, out of the house of dread while it was yet dark, and watched the day breathe up from the hills. *Hozojil* Happiness! This morning she said a deeper prayer, one she had learned from the Night Chant. It was to the Sky People, and she yearned to them, wishing her force would draw them to help Little Brother.

"You who dwell in the House of Dawn
And evening twilight,
You who dwell in the House of Cloud
And darkening mist;
The house of rain,
Strong as man,
The house of rain,
Soft as woman
You who dwell in the House of Pollen
And of grasshoppers,
Whose door is made of the dark mist,
Whose trail is the rainbow,
Where zigzag lightning
Stands high above,
Where virile rain
Stands high above,
You who dwell there, come to us!"

(Continued on page 954)



"As Unto The Bow..."

by Edith P. Christiansen

PART FOUR

SYNOPSIS

As a lad, Canute Peterson reluctantly left his beautiful, native Norway with his parents to come to America and settle in La Salle County, Illinois. There, after his father had passed away, he and his widowed mother heard the gospel from elders coming from nearby Nauvoo and were baptized. In their new Church activity they found fast and true friends, among whom were Kari Nelson, widow of Cornelius Nelson, and her daughter, Sara Ann. After Sara is healed of a serious illness by the Lord through Canute's administration, they are married by Elder Orson Hyde and use the remainder of their pioneer journey as a honeymoon. They settled in Salt Lake City first, where their baby was born. Later they were called to Dry Creek (Lehi). No sooner had they got organized than Canute received a call to fill a mission in Norway. Sara was expecting a second child as he left with the missionary company, traveling to New York with Elder Erick M. Hoggan.

IT WAS a dreary, cheerless Christmas Eve for these two young men in a strange city. Their hotel room offered little comfort in their loneliness. The following day they embarked on the ship that was to take them to Norway.

The trip was long and tiresome. When they had been on the ocean about three weeks, Canute woke Erick up in the middle of the night and said to him, "Well, Sack has had her baby, and it's a little girl. It was shown to me in a dream."

SARA had given birth to a little girl (January 4, 1853) in the little log cabin in Dry Creek. The sisters had come to help her, and soon Sara was up again taking care of herself and the children.

Before Canute had left, they had decided that if the baby proved to be a girl, it was to be given the name Sara. As little Peter began saying words and sentences, he called his baby sister *Sanie*, and that was what she was called all of her life. As Sara became stronger, she began doing the chores herself, the neighbors having done them for her during her confinement.

With the weather more severe and food scarcer, the Indians began begging from the settlers. Although they did not have any more food than they needed for themselves, they obeyed President Young's instruction that it was easier to feed the Indians than to fight them, so, at the expense of their own privation, they fed the begging Indians.

Both Sara and Emma Goates were frightened of the Indians. They took turns sleeping with each other, not wanting to admit their fears to anyone else, yet huddling together at night for protection.

One late afternoon while Sara was busy with her two little ones, she happened to glance out the window. She saw two big Indians approaching the house. She was stricken with fear, even though the Indians were not fighting the whites any more. But to a woman alone, who could be sure of the attitude and reactions of male savages? The baby, *Sanie*, was asleep, and little Peter was playing on the floor. Sara's first reaction was preservation for her young ones and herself. She slipped to the door and bolted it, then clutching little Peter to her breast, she climbed under the bed. Soon there was a loud rapping on the door. Sara put her fingers to her lips and cautioned little Peter to be still, but his baby mind was unable to comprehend the gravity of the situation. Again the loud knock was repeated, accompanied by grunts from the red men. Sara's heart was pounding so loud that she was afraid they would hear it. Again the loud rapping, and suddenly an arrow was pushed through the little hole in the door at the side of the lock. Sara had filled this hole with some cloth.

Watching intently, Sara and Peter saw the cloth fall to the floor as the arrow came through. Then they saw a big black eye peering through the hole. Peter then piped up, "Peek-a-boo."

Sara hastily put her hand over his mouth, but it was too late, so Sara climbed from under the bed, opened the door, and asked the Indians what they wanted.

"Brower (flour), bread, food," they grunted.

Hastily, Sara went to her scanty supply of food and offered them some of it. The Indians eyed her up and down, then taking the proffered food, stalked off. Sara hastily closed and bolted the door and with sheer relief dropped onto the floor, gathered the curly-headed Peter into her arms, and laughed and laughed until Peter joined, with his baby laughter thinking this was another of the many games he and his mother played together.

Canute began his labors in Norway by tracting and preaching, traveling without purse or scrip.

During Canute's early labors in Christiania he suffered privation and hunger. He would go for days, and oftentimes weeks, subsisting on practically nothing. He walked the streets during the daytime tracting and preaching, and at night, with no place to go, he would sleep on park benches. He took his last bit of money and bought a little bread and some cloves in one of the markets. He found that by chewing on the cloves, his hunger would be appeased for a little while. But when he was unable to bluff his stomach any longer, he would eat a little of the precious bread and drink plenty of water from the fountain that splashed and sparkled invitingly in the marketplace.

By this means, Canute was able to make the little piece of bread that he had bought last him for three weeks. When the day finally came that he took the last piece of bread from his sack and sat down to eat it, the doves flew around his head, hoping to share it. Canute wanted to give his bread to the birds, but he needed it so badly that he hesitated for a few seconds before he threw a few crumbs to them and ate the rest himself, deciding that perhaps the doves could find food more readily than he could.

He had not noticed the young girl resting on the bench with her load of parcels. Looking up he caught her eye, and the girl, smiling, said, "Why didn't you give all that bread to the doves? Are you that hungry?"

Canute, doffing his hat, said sim-

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ply, "That isn't half of it; I'm so hungry I could eat the doves themselves, raw."

"Oh, my goodness! Why are you that hungry? Haven't you any home or money?"

"No," Canute replied, "no home and no money in this land. My home is in America."

"America!" was the surprised reply, "what are you doing here without any money? You look half-starved."

Then Canute explained to her all about the Saints in Utah and their missionary system, and about traveling without purse or scrip.

Maria Rolfson was much interested in his conversation and invited him to go home with her and have dinner, and Maria became an enthusiastic investigator. Her folks were very kind and sympathetic to this young missionary and invited him to stay with them. He stayed two days, then, not wanting to impose further, he thanked them sincerely and left.

The good food that he had eaten in the Rolfson home fortified him greatly, but even that soon spent itself in his starved body, and in the following days he was again beset with the pangs of hunger. He dragged himself to the edge of the town where there was a dense forest known as the Uranienborg Forest, and there, by a cliff, he knelt in humble prayer before the Lord and asked him for strength and sustenance to carry on his labors.

Carl Fjeld, a convert to the Church in Denmark, was now living in

Christiania. He received a message from Brother Snow, then in Copenhagen, to go and find Canute Peterson and help him in his labors, as he was sorely in need of assistance. Carl Fjeld had never met Canute or even seen a photograph of him. He did not know Canute's address, and, all in all, felt that it was a pretty hopeless task finding one man in a city of this size, but he still set forth to accomplish the task.

As he was going down Church Street, he met a man carrying a satchel. When he came abreast of this man, the stranger looked at him and said, "It seems to me that I have seen you somewhere before."

Carl Fjeld, puzzled, answered, "It seems to me that I also have seen you before. My name is Carl Fjeld, what is yours, sir?"

"My name is Canute Peterson."

"God bless you! You are the man I am seeking."

Then Carl told Canute about his instructions to find and help him. Carl provided Canute with the necessities of which Canute was so badly in need.

Canute again visited the Rolfson home and found that Maria was ready for baptism. She looked forward to the day when there would be a group of converts ready to emigrate to America, so that she might go with them to gather with the Saints in Utah.

The converts were all working and planning for this great day. And each month, through the consistent efforts of the missionaries, the ranks were swelling, slowly but surely.

The little settlement of Dry Creek (Lehi) had a new family added to its numbers now and then, particularly when a new company of Saints came into the Salt Lake Valley. These new arrivals were settled in the group where their particular abilities and characteristics would best fit. Therefore, there was a concentration of nationalities in different settlements of the territory. This finally necessitated new settlements being established as the Saints continued to arrive in Utah.

The little tree in Sara's front yard, planted in loving tenderness, was growing as were her two children, being reared without their father's guidance.

It was the spring of 1855. Three years had passed since Canute had left for his mission. The crops were in on most of the little homesteads, and Sara knew that if her own fields were to be planted with wheat she would have to do it herself as all the men were too busy to help her. So, she set about to get her land ready for planting.

When the planting was completed, she carefully irrigated her land. She put the dam in the head ditch and then worked the water down the furrows. Suddenly the water stopped coming as Sara was almost to the end of the field where she had put her little daughter Sanie on a blanket to play, with Peter, who was then five years old, to watch her. Noticing that the water had quit running, and being tired from the planting, she said, "Peter, dear, run up to the top of the field and see if the dam has broken; the water has stopped coming."

"All right Mommy, I'll go up and see," Peter readily consented, glad of the opportunity and the importance of being of some help in the task. His sturdy little legs kicked up clouds of dust as he ran.

Shortly thereafter the water began coming down the furrows once more, but Peter did not return. After a little while had passed, and still Peter had not come back, Sara became alarmed. Taking little Sanie in her arms, she hurried toward the dam. Nearing the top of the field she still could not see him, so she hastened on, calling his name with each step she took.

She reached the top of the field where she could see the head ditch and the dam. There, to her relief



The home Canute built in Dry Creek (Lehi, Utah) for his wife Sara.

What Shall Children Read?

by Marba C. Josephson

ASSOCIATE MANAGING EDITOR

"RAIN up a child in the way he should go: and when he is old, he will not depart from it." (Prov. 22:6.)

In a world of increasing complexity reading becomes at one and the same time a release and a necessity for all people. But reading can be demoralizing as well as energizing, depending on the type of reading one does. This is particularly true of children, who are highly responsive and imitative. Children come to their reading with no fixed standards by which to judge the books they read. Their ideals are in the formative stage and can be readily shaped by the people and the things among which they reside.

Unfortunately, many mothers use books as baby sitters and aren't overly careful about what their children read, so long as they are quiet. Reading thus becomes an anesthetic or drug instead of a springboard into abundant living. It is difficult to understand how parents who are so particular about what their children eat or what they wear can be so careless about what they read. What goes into their stomachs or what goes on their backs seems to assume much greater prominence than what goes into their minds.

Parents who would never think of letting their children buy their own clothes or food without wise direction will all too frequently permit them to buy any kind of book that they may have the money to purchase. Mental and moral indigestion is by far more difficult to overcome than physical indigestion—and has more far-reaching consequences. If, on the other hand, early direction is given in reading, it will become a habit of the greatest value throughout life.

The publishing of children's books has become a fine art, and for the most part is done with genuine concern for the welfare of the children instead of for their exploitation. But how is one to select children's books? What are the features that make a book a good one for children? The features are numerous and varied—and no one list will suffice for all

books. There are several factors that can, however, be mentioned for guidance. A good child book, as a good adult book, is one that offers release in such a manner that the child will return to his everyday world and work encouraged with his own particular life, not desirous of living always in the world to which he traveled to in make-believe. One of the main faults with the so-called funny books is that they introduce the child to a dream world from which he is unwilling to return to the world of fact. A book of this kind is detrimental to the child who reads it—and to the world which is robbed of his dreams for its improvement. Children should be taught that life is an on-going venture and that each generation should improve on the former in its manner of earning, learning, and living. And no book they read should make them feel that life on earth is uninteresting and drab.

Refreshment is also a child's due from each book he reads; imagination should be encouraged, for through it he will be enabled to vision greater

development for himself and his brothers; education should also be forthcoming—oozing out gently from the book but never sticking out as an obvious moral. The truths of living should be developed in such a manner that they become a way of life.

Illustrations in a book often indicate also the care of the publisher in trying to present a book worthy of being read and treasured by young folk. The illustrations need to be such that they invite rather than repel the child reader. Sometimes illustrations have been so grotesque that children have been repelled rather than invited into reading the book. With the modern means of illustration, there is no excuse for books not to be illustrated well. Evaluation of artwork in a book should be as carefully made as the reading matter.

The choosing of a book by selection of an author who has proved himself is ordinarily a good practice. Emma Marr Petersen's books (*The Story of Our Church for Young Latter-day Saints*, *Book of Mormon Stories for Young Latter-day Saints*, and *Bible Stories for Young Latter-day Saints*) can always be counted on to give correct factual information written in language understood by children. Herbert S. Zim (*What's Inside of Plants* and *What's Inside of Me*, Wm. Morrow & Co.) has done exceptional work in giving informational reading

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—Eva Luoma Photo

General Conference Section—



Addresses delivered at the 123rd
Semi-annual General Conference,
October 3, 4, and 5, 1952.

CONDITIONS IN CHURCH ENCOURAGING - PROSPECTS BRIGHT

Opening Address *

by President David O. McKay

EARLY in June, while sitting with his Brethren of the Council of the Twelve in the regular weekly meeting, Elder A. E. Bowen was suddenly stricken. For several weeks he and his loved ones and his Brethren thought that he was very close to the brink. He has sufficiently recovered to be able to move about in his room, but as previously announced, he is unable to be present with us this morning.

He is a great soul, a stalwart leader, a man who possesses a brilliant mind and true nobility of soul. We extend to Brother Bowen this morning the love and confidence of the Church. If he is listening in, we wish him to know that we love him, admire him; he has our united faith and prayers for a complete recovery. We need him.

We are sorry that Elder John A. Widtsoe is unable to be with us this morning. We hope that the Lord will bless him sufficiently to join us later in the sessions of this conference.

We noted in the prayer offered an appeal for the love of mankind, that we might love one another, and through that love contribute to the establishment of peace. That was the great message heralded by the heavenly hosts at the birth of the Savior, when they declared, "Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:14.)

To proclaim that message to an indifferent world is the divine responsibility of the Church. What greater message could there be? What more commendable effort to supply the greatest need could be put forth?

Somewhere I have read that in one of the important institutions of medicine and healing in this country, there hangs this significant sign: "Never say a dis-

couraging word while in this sanitarium."

If encouragement is good for the sick and ailing, it is also helpful to those who are normally healthy. As encouragement affects individuals, so it is helpful to organizations, and this morning as I stand before you I have nothing but a wish, a prayer, that we might say something encouraging to the members of the Church of Jesus Christ.

I am grateful this morning, as I bid you welcome to this, the one hundred and twenty-third semi-annual conference, that I can give you an encouraging report of conditions in the Church as a whole, and that it is to the best of its ability and resources trying to discharge its obligations in preaching the Restored Gospel.

You will be pleased to hear a few items, even though I must mention them but briefly, which justify my saying that the Church is moving steadily forward on its destined course.

There are now 195 organized stakes in the Church, an increase of over one hundred percent in the last twenty-five years. There are forty-three missions in the Church, including the new Central American Mission. Since we last met in general conference, there have been approximately thirty-eight new wards and seventeen new branches organized, making a total number of wards and independent branches of 1736.

During 1952, up to September 30, there were eighty-four new chapels dedicated. Before the end of the year there will be fifty-three more ready for dedication, making a total of 137 chapels dedicated or ready for dedication. Besides this, there are 389 chapels in process of con-

struction, fifty of which are in missions.

At present, you will be pleased to know that there are, in European missions, Church-owned chapels as follows: British, thirty-nine (you former missionaries to Britain will be pleased to know that); Danish, five; East German, six; Finland, ten (after only five years of organization); French, three; Netherlands, eight; Norwegian, three; Swedish, fourteen; Swiss-Austrian, three; West German, eight; making a total of ninety-nine places owned by the Church in the European missions.

The Liahona College in Tonga is now completed. The Church sent most of the materials for its erection. Local people did much of the work and did not charge a shilling for their labor. The Church sent a supervisor, a plumbing supervisor, and an electrician.

The Pesega School in Samoa is nearing completion. The Mesepa School on the island of Tutuila in Samoa will soon be under construction. The money for it is already appropriated. We contemplate building fifteen chapels in American and British Samoa in the near future.

Plans are now being drawn for the New Zealand College of the Church of Jesus Christ of Latter-day Saints, which will replace the Maori College, which was destroyed by an earthquake in 1932.

Money has been appropriated for construction of five chapels in New Zealand. One is now being completed in Auckland, one in Glenn Huon, Tasmania, where the members are cutting their own timber and doing a good deal of the work themselves.

The Church owns two acres in Rarotonga, and money is already appropriated for a new chapel on those

(Continued on following page)

President David O. McKay *Continued*

islands. It was only recently that the mission was opened in Rarotonga, under New Zealand, however.

A building is also under construction at Ipswich, Australia.

All these buildings, with the Los Angeles Temple now under construction, the Relief Society building, announced yesterday, mission expenses, ward and stake expenses, require the expenditure of vast sums of money furnished by the tithes of the Church.

To your credit and blessing, be it said that the tithes of the people this year are 21.7 percent higher than last year, and last year exceeded the year before.

Best offerings also show an even greater percent of increase.

Missionaries—September 30, 1952, there were in the foreign missionary fields, 3854 missionaries.

There were 5325 in the stakes of Zion, making a total of 9379 missionaries.

That number speaks volumes in praise of the young men and young women, and particularly of the fathers and mothers, in their interest in the great mission of the Church to proclaim the message of peace and good will to all peoples of the world.

In addition to this, there were in the state of Utah, September 25, 1952, with a Church population of 488,863—9379 Latter-day Saint boys in the military service, or 1.9 percent of the total Church population of the state, as compared with 1.3 percent of the total non-member population of the state, or .6 of 1 percent more Latter-day Saint boys, as based upon our total population, than for non-members. These figures should assuage the rabidness of some prejudiced agitators who have falsely accused our young men of not discharging their share of the responsibilities of the military activity of our government.

In one agricultural town I know, with a population of fewer than 700, ten young men are in the mission field, and forty-five in the Armed Forces of our country.

To you loyal members whose unselfish labors have contributed to this favorable progress of the Church, we can say, as in Hebrews, that God will not "... forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." (Hebrews 6:10.)

In keeping with this theme of encouragement, brief reference to some incidents connected with our recent tour of the European missions may not be amiss.

On May 29, 1952, accompanied by Sister McKay, our son David L. as secretary, and Mildred, his wife, I left for an important mission to Europe. The details of that special mission, pertaining to temples, I shall probably have to postpone until the general annual conference in April. Further than what has already been announced, I think

we cannot further comment this morning.

It is marvelous how much closer in time modern transportation has brought the nations of the earth; for example, Sunday, June 1, at 6:30 in the evening, we left New York. Owing to unfavorable weather conditions the plane landed at Sydney, Newfoundland, instead of at Gander, and did not leave for Glasgow until Monday, 1:30 a.m. After fifteen hours of actual flying time we were at Prestwich Airport, in Ayrshire, Scotland, and later that same evening, Monday, we participated in the dedication of the first chapel owned by the Church in Scotland.

Wednesday, the evening following, we dedicated another in Edinburgh, and there is a suitable place in Aberdeen now ready for dedication. For these and other chapels in Great Britain, much credit is due to Elder Stayner Richards, who, with his associates, has manifested wisdom and economy.

If I followed my inclinations, I would pause here long enough to tell you of my feelings upon returning to Scotland after twenty-nine years, my latest visit, and after fifty-four years since I labored there as a young, unmarried missionary. What a flood of memories filled my soul as a Mrs. O'Hara, living in the apartment, graciously showed Sister McKay, two elders, and me the old 52 Holmhead St., headquarters of the Scottish Conference fifty-four years ago!

I should also like to tell you how humbly grateful, and with what a mellow heart later I stood with Ray by my side in the little bedroom in Wales, in which Jeannette Evans, my sainted mother, was born over a hundred years ago! But these are personal experiences, of little or no interest to you members.

Beginning at the meetings in Scotland, we carried our love and greetings to the approximately 40,000 members of the Church in the ten missions in the nine European countries. June 2 to July 4, they met us in Europe to receive your greetings. July 26, you met us here to receive their thanks. And, now, this morning, I express again to you in Zion the loving greetings of the Saints in Europe.

One impression I received right at first, and it became more and more pronounced as we came in contact with people in all walks of life, was a more tolerant attitude than I experienced a half century ago. It was a joy to mingle with intelligent people radiating a spirit of good will.

One beneficial result of the tour was a keener realization on the part of members of the Church that they are not detached entities but are in reality part of the Church as a whole. Nearness in time contributed to this feeling; but more especially their meeting one of the Sunday School general superintendency and a member of the general board of the Primary, hearing incidents, items of instructions that happened or were given, as it were, but a

week before, awakened a sense of belonging that was satisfying and encouraging.

It was truly a joy and inspiration to see the loyalty, feel the responsiveness of members of the Church in every mission. There was no exception. To greet those eagerly expectant, graciously warm-hearted people gave a joy almost inexpressible. We sensed to a small degree, at least, the truth of the saying: "To love and to be loved is the greatest happiness of existence." This was especially true so far as our love for those faithful people is concerned.

At the opening of my remarks I said that at the Savior's birth, there were heralded the fundamental virtues that constitute the world's greatest need: first, believing in and glorifying our Father in heaven; and second, peace, good will, instead of contention and strife.

Here let me emphasize that good will includes benevolence, a virtue that may be experienced by persons in all stations of life. It is "confined to no rank, no degree of education or power; the poor may be benevolent as well as the rich; the unlearned as well as the learned; the weak as well as the strong." Everyone may not be *beneficent*, but all may be *benevolent*. Good will includes kindness, a virtue everyone can show, and one which everyone is pleased to receive.

"So many gods, so many creeds,
So many paths that wind and wind,
While just the art of being kind,
Is all the sad world needs."

(Ella Wheeler Wilcox.)

I should be remiss, indeed downright unappreciative, if I did not take this occasion to refer appreciatively to the instances of good will manifested on this recent presidential tour of the European missions.

Our Church knows full well what it means to be misjudged, scoffed at, and persecuted. It can appreciate, too, in full value, tolerance, a sense of justice and fair play.

The mission presidencies, missionaries, members of the Church and their friends were most gracious in their greetings and manifestations of deference to the office of President. Everywhere their welcome was most generous. To all these we shall ever be grateful for the distances they traveled, for the sacrifices they made, their wholehearted, radiant gladness—all of which contributed so much to the success of a very important mission.

I wish to refer especially to the good will shown by prominent businessmen, representatives of the press, hotel managers, government officials, and others whose interest and courtesy were shown without reserve.

It is unwise to attempt to mention a few because of possibly showing partiality, and failing to mention deserving persons, but I will name the Honorable Charles U. Bay, American Ambassador to Norway, who not only by proffered words, "If there is anything I can do for you, please let me know," but by

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—Courtesy Salt Lake Tribune

THE FIRST PRESIDENCY OF THE CHURCH. President David O. McKay, right, with his counselors: President Stephen L. Richards (center) and President J. Reuben Clark, Jr.

direct action with the assistance of his undersecretary, Leon Cowles, rendered invaluable service in securing rightful privileges for our missionaries in Norway. He said that was his first official act as ambassador. Other ambassadors and ministers, including Hon. John M. Cabot to Finland and Hon. James C. Dunn to Paris, were equally considerate in proffering help and co-operation. Their courtesy was unbounded.

Others who did not hesitate to inconvenience themselves to render favors were Colonel Tooler and General Wood of the American Army, through whose graciousness, at the intercession of presidents Stayner Richards and A. Hamer Reiser, special favors were granted to us visitors in attendance at the Queen's Garden Festival at Buckingham Palace. Palace.

I express appreciatively, also, the service rendered by the Consul General J. D. van Karnebeek, here in the United States, whom we happened to meet before we left, who arranged for a most cordial visit to Her Majesty, Juliana, Queen of the Netherlands.

I wish to mention President Juho K. Paasikivi of Finland, a dignified, princely gentleman, conference with whom, accompanied by President Henry A. Matis, I shall remember with satisfaction and pleasure. For exceptional courtesies shown by Mr. Sholz, the manager of the Palace Hotel near The Hague, Holland; to passport officials at Berlin, who, finding us without visas, gave special consideration and, out of courtesy, obtained the necessary papers without delay, we mention with appreciation.

We are mindful also of the outstanding consideration shown by eleven policemen who were at the Mercedes Palast, at North Berlin, where an audience of 2600 persons crowded to overcapacity that large theater. How their

favorable attitude stood out in contrast with the action of police when some members of the Twelve and others who sit here in this audience this morning were hunted and arrested a half century ago!

I wish to name appreciatively, also, Elder William Zimmer, and two real estate men, Mr. Hans Jordi and Mr. Hermann Schulters, who assisted President Samuel E. Brighurst in choosing prospective temple sites in Switzerland.

For his having built suitable houses in Berlin, I wish to commend President Walter Stover, whose devotion to the German Saints, whose generosity and wisdom will ever be cherished by the thousands whom he blessed. Included in this expression of appreciation are officials who aided President James L. Barker and President Golden L. Woolf in their securing official recognition of the Church in France.

An outstanding feature of our visit in Germany was the attendance of American servicemen. In the West German Mission they gathered as groups that compared favorably with our groups of missionaries. And how proud we were of these choice young men and women, a credit to their parents, to the Church, and to our nation! Whether they participated in concerts or attended to the details of conference, greeted strangers, or looked after the welfare of Saints and investigators, their ability was manifest, their dignity commendable, their sincerity in their work most outstanding.

Well, fellow workers, all these and a hundred other instances that I might name are evidences of friendship and good will that will contribute to the peaceful relationships that should exist between this country and the free countries of Europe.

I am sorry that I must now sound a

note of discouragement, for I cannot refrain from referring to the attitude of selfishness, distrust, and hatred manifested by the leaders of communism. How they hate America, and everything American!

They are not only anti-American—they are anti-Christian! By every means possible—newspapers, billboards, documents, radio—they try to inculcate hatred in the hearts of the youth.

By the Iron Curtain they scheme to keep Western influence out of Russia and prevent Russians from becoming acquainted with the West. A distinguished sociologist once wrote, note: "Give us the young, and we will create a new mind and a new earth in a single generation." That is one aim and purpose of the Russian dictators.

Largely because of their nefarious schemes and false ideologies, civilization is facing a crisis. We are in a period of uncertainty, of international tension. Not infrequently we see manifest among people a feeling of impending crisis in which is fear that the atom bomb might bring to a tragic end present-day civilization. Articles in the daily press and in magazines give unmistakable evidence of this condition. You can pick up any magazine or any daily paper and read such headings as: "Our Democracy in Danger," "Communism—a New Kind of Threat," "Foundations of our Republic Threatened," "The World Cannot Exist Half Slave and Half Free."

These are some I have taken at random.

"Look at the map of the world," says one. "The Iron Curtain of Soviet communist control has descended over vast areas and over hundreds of millions of people in Eastern Europe and in Asia, since the close of World War II. It is unspeakably tragic that this should be the case, when it need not have been." Another: "We Face a Spiritual War." Then, last: "Red China's War Against God."

Well, brethren and sisters, let us not despair. A man's comfort in time of ease and peace, as well as in time of stress and danger, will be found in the depths of the sincerity of his belief in an Eternal Being, his faith in the gospel of Jesus Christ. Commenting upon the need of sincerity, of faith, one writer once asked this vital question, and I give it to you:

"Is Jesus to you only a legendary figure in history; a saint to be painted in the stained glass of church windows; a sort of sacred fairy not to be approached and hardly to be mentioned by name, or is he still what he was when he was in the flesh—a reality, a man of like passions with ourselves, an elder brother, a guide, a counselor, a comforter, a great voice calling to us out of the past to live nobly, to die bravely, and keep up our courage to the last?"

Notwithstanding the threatening conditions that exist in the world today, members of the Church of Jesus Christ need not fear nor be perturbed, if they will not anchor their souls in unchang-

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I FEEL very deeply the responsibility of this great opportunity. I assure you I need the aid of the Holy Spirit, and I humbly pray that I may enjoy it.

I desire to use this opportunity to extend an invitation. In giving this invitation I feel that I shall have the approval and support of my associates in the Presiding Councils of the Church, not necessarily in its manner of presentation, but in its substance, and that they will sustain me in speaking for them as well as for myself. To the people of the Church, there is nothing novel in this invitation. Although it has gone out to the people of the world for more than a century, there are still few of the world who fully understand its import.

This is the invitation, addressed:

To All Men, Women, and Children

Dear Friends:

You are cordially and earnestly invited to participate in building the kingdom of God in the earth.

Place—Everywhere.

Time—Now.

Signed:

THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS

The acceptance of this invitation will not materially alter the living habits of many good people. Those who have within their hearts a love of God and their fellow men, and devote themselves to Christian service, will discover in identifying themselves with our Father's kingdom a significance to their high idealism and their humanitarian service which will surpass any concept of living they have ever known. They who have not conformed their lives to the divine will and have succumbed to

the weaknesses of the flesh, will discover that in participation in the kingdom there is help, merciful and understanding, which fosters repentance and forgiveness and gives strength and courage to overcome and be happy.

I shall try to tell you something about the kingdom and some of its features which hold so much of attraction and promise to all the various segments of the world society.

First, there is the common man of the world. I use "common" in no derogatory sense. The world makes distinctions among men on the basis of education, wealth, and position. Fundamentally, I make no such distinctions, but we are all obliged to admit that the great preponderance of all men are not in worldly preferential classes. This common man in some respects is the most important element in the world society. In democratic nations, where aristocracy, caste, and statism do not circumscribe his activities, he often rises to leadership. Likewise in democratic countries, he chooses the leadership because of his voting preponderance. Perhaps even more importantly, he is at the head of most of the households of the world. He begets its populations, supports its infancy and youth, influences and in large measure determines social and other trends.

What does participation in the kingdom do for the common man? First, it brings to him an enlarged and more adequate understanding of himself. It defines for him in a realistic and not merely in a visionary way his relationship to his God and his fellow men. Second, it brings conscious purpose into his living. It dignifies his service and enables him to distinguish between the really worth while and the frivolous, or less important. It gives to him the legitimate pride of being associated with

a great cause, the greatest in all the world; and third, and perhaps in importance greatest of all, membership in the kingdom makes it possible for him to receive the delegation of divine power itself and rejoice in the blessings brought by it to our Father's children.

This wide distribution of the Holy Priesthood is one of the most distinctive features of the restored kingdom of our Lord. There is creditable evidence to believe that when the Savior set up his Church in the Meridian of Time, he caused a wide distribution of the priesthood to members of his Church then, as he has done in his restored Church. How logical it seems, upon reflection, that this should be his desire. Why should he wish to restrict the holding of his divine power, which may be delegated to men, to any favored group or ecclesiastical order? If men are the sons of God, created in his image and endowed with divine attributes, why should not all who make themselves worthy in righteousness be eligible for the divine commission of the priesthood? All are eligible in the kingdom of our Father. Adherence to his law is the only requirement, and the officers of the kingdom are under compulsion to bring this great benefaction to all who are worthy.

If I had time at my disposal, I should like to give to the men to whom I present this invitation a more complete explanation of the nature of the Holy Priesthood and the manner of its exercise, as set forth in revelations given at the founding of the Lord's kingdom in this dispensation. I must content myself merely with the statement that the priesthood of Almighty God, bestowed upon his servants, is a very different thing from what many men of the world suppose it to be. It is an authoritative power given by divine commission, but in essence and use it is invested with the virtue, kindness, mercy, and judgment of its Divine Author, the Savior himself.

Now to the common man—he who has not known the emoluments and preferments which the world gives—what a distinction, what an encouragement, what an uplift of spirit, and what high hopes await him as he shares with his brethren the Holy Priesthood in the Lord's kingdom. The common man has aspirations, even though their attainment may seem remote and very dim. Improvement and progression are the laws of life. Here, with the investiture of the Holy Priesthood lie opportunities unlimited for the fulfillment of worthy and lofty ambitions for the common man, as for all men of high or low station in life.

It must have seemed a great and daring project to build a Church without a professional clergy. It was even a greater innovation to set one up without laity, where every man and boy is a minister of religion. Joseph Smith had

President David O. McKay *Continued*

ing truths revealed by our Father in heaven.

If communists attempt to poison the minds of youth, as they are doing, against God the Father and his Beloved Son, if they pervert the principles of the gospel of peace and good will, if they continue to sow the seeds of mistrust and hatred, we must more guardedly protect our youth, more militantly instruct them in the principles of the Restored Gospel, implant in their hearts the truth that "... there is none other name under heaven given among men, whereby we must be saved." (Acts 4:12.) Let them realize that without Christ the world is lost.

James L. Gordon is right when he declares: "A cathedral without windows, a face without eyes, a field without flowers, an alphabet without vowels, a continent without rivers, a night without stars, and a sky without a sun—these would not be so sad as a world without a Bible or a soul without Christ."

He is the Son of "God in the Highest" as proclaimed by the heavenly hosts, the Prince of Peace, our Elder Brother, our Redeemer, our Savior.

"His purposes fail not, neither are there any who can stay his hand."

"From eternity to eternity he is the same, and his years never fail."

"For thus saith the Lord—I, the Lord, am merciful and gracious unto those who fear me, and delight to honor those who serve me in righteousness and truth unto the end."

"Great shall be their reward and eternal shall be their glory." (D. & C. 76:3-6.)

God bless the Church. It is worldwide. Its influence should be felt by all nations. May his spirit influence men everywhere and incline their hearts toward good will and peace. May divine guidance be given the priesthood, who hold the responsibility of declaring to an indifferent world the restoration of the gospel of Jesus Christ. I pray in the name of Jesus Christ. Amen.

INVITATION

by President Stephen L Richards

no precedent for such an organization, save only in the Church set up by the Master himself in his own earthly ministry. It is no wonder that such a novel concept was shocking to the Prophet's contemporaries. It undermined the necessity of the callings of the "gentlemen of the cloth" and wiped out the need for the so-called spiritual experts. While the new doctrine abjures ignorance and acclaims intelligence, its objective is to make every man his own spiritual expert, with divine power in himself to understand and apply the laws of the gospel to himself and those dependent on him. This universal and generous bestowal of the priesthood makes every recipient a teacher and preacher of the word of God; whether or not he be called to a special position, his diocese is as large as his circle of family, friends, and acquaintances, and he is under obligation to teach to them the revealed truth. If he has limitations of utterance, there are no limitations to the power of his example and the radiation of his personality among those who know him. Here in the Lord's kingdom is the most perfect exemplification of his great law of fairness and equality, that "God is no respecter of persons."

Now I have very great pleasure in extending this invitation to all women. I am sure I cannot make it as attractive as it could be made, but perhaps I may be able to point out a few items which should be of serious concern to women, and which may intrigue their interest. It would be expected that in the women's world I should first bring forward the subject of the home. Despite modern social trends, and the so-called emancipation of women from the alleged drudgery of home life, I am sure we need no statistical proof to convince us that the great preponderance of our women want husbands and families; and I am optimistic enough to believe, even in the face of shocking figures on divorce, that the overwhelming majority of women would like to keep their husbands and preserve the enduring solidarity of the home. If these assumptions are correct or nearly correct, I am justified in giving women the assurance that in no other place or institution in the world will they find such high and lofty concepts of marriage and home as in the restored kingdom of our Lord. Here a woman is neither a slave nor a doll, but a real partner in the enterprise of building the kingdom. The part she plays is one of great dignity, with opportunity for the abundant expression of all the finer feelings, the tenderness, the patient love, and the ennobling qualities which are attributes of her sex.

In the kingdom a woman does not hold the priesthood, but she shares it

with her husband, and she is the immediate beneficiary of many of its great blessings. When she unites in marriage with a man of the priesthood in one of the temples of the kingdom, the blessings pronounced upon her are of equal import to those given her husband, and these blessings are to be realized only through the enduring compact of the marriage, for "man [is not] without the woman, neither the woman without the man, in the Lord." (1 Cor. 11:11.) If every woman fully understood this lofty concept of marriage, she would want no other. It is not a marriage solemnized with elaborate ceremony and pageantry, for show and social prestige. No great church is filled with spectators; only a few are present—the contracting parties, a humble man of the priesthood to officiate, the witnesses, usually the parents, and a few of the family and close friends. Such a marriage contemplates taking the Lord into the partnership, so the participants meet in his house and make their covenants with him and each other, in privacy, in humility, without ostentation, safeguarded from the stare of the curious or the praise of the indulgent. Does a man or a woman seek public acclaim for a private prayer? Why should a couple, entering into the most solemn engagements they will ever make in their lives of a private and personal nature, expose themselves to public scrutiny, and distract their minds from a sacred ceremony by the exigencies of style and show? I am speaking of the marriage ceremony, not the wedding reception. I remember once reading an article written by an old minister who had officiated many years in Trinity Church in downtown New York. He said that during his time he had seen the Christian ceremony of marriage, at one time sacred and impressive, degenerate into a paganistic pageant designed to achieve social notoriety. That can never happen to a temple marriage. It is a calamity for it to happen to any marriage, for such a tendency may be in no small measure responsible for the instability of marriage in recent years.

The home-loving women will find in the kingdom other revealed concepts about life, which will bring to them great happiness and hope and satisfaction. They will learn that the home, of which they are such an indispensable part, lies at the very basis of purposeful living here in this life and of our aspirations for the higher blessings in the life to come. They will learn that a couple, rightly married, are called to officiate in a transcendently beautiful and vital service. As a priest and priestess in the temple of the home, it is their high privilege to receive the spirit children of our Eternal Father into mortality; then to nurture, train, and lead these

chosen ones coming to their home back into the eternal presence whence they came. It takes but a moment to say this sentence; it takes a lifetime to fill the mission of parenthood. It is a glorious mission when it is accepted and fulfilled. It is a tragic experience when it is resented. Women of the kingdom find the supreme joy of their lives in their families despite the sacrifices and self-denial entailed in their care and training. They are taught, and they believe that the highest blessings of heaven will be realized through the projection of their homes into eternity. They have complete confidence in the perpetuity of the family relationship when sanctified and sealed under the power of the Holy Priesthood. If a child is parted from the family group, they do not feel that he is lost. They confidently expect a reuniting in the eternal family circle, and while they are sorrowful at earthly partings, the only thing they really fear is sin, which may deprive the erring one of his place in the eternal home. Women who enter into these eternal unions with their husbands are far better fortified to withstand irritations not uncommonly incident to domestic life. They and their husbands look ahead, and in their long-range vision, they are disposed to overlook many of the temporary obstacles to happy, compatible living. Just think of the tragic plight of innocent children averted by this concept of enduring marriage. Every woman who has serious concern for the attainment of a full and happy life will do well to ponder the eternal truths of the kingdom.

There is an ever-increasing tendency for women to seek activity outside the home. I count it as fortunate that modern conveniences have served to shorten the hours necessary for a mother to spend in home and family care. You will observe that I did not characterize a mother's duties as drudgery. It has been my observation that devoted mothers have never so regarded their duties to their family, however long the work may have taken. Even when home care required very long hours, mothers of the kingdom found time and means for countless acts of mercy and kindness in both organized and private capacity. Now under the favorable conditions mentioned, a large part of the work of the kingdom of our Lord is carried forward by good women. They have immediate responsibility, under the direction and counsel of the priesthood, for great organizations of women, and they give invaluable assistance in substantially all of the institutions of the Church. They have so many avenues of service that there is opportunity for the utilization and expression of all their talents and great abilities. There is no place in the world where women can render service more completely acceptable to the Father and more satisfying to themselves than in his kingdom.

And now I must extend the invitation to youth, boys and girls in school, on the farm, in the factories, in the mili-

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tary establishments, wherever youth is found. I invite all of you young people to come to a divinely appointed society where there is more knowledge about your beginnings, your needs, and your legitimate purposes and ambitions than is to be found in any other place in the world. I am aware that you may regard that statement as arrogant and presumptuous, but I think you may view it differently when I tell you that the knowledge of which I speak is not man-made; it is not the product of scholastic research; it is God-given, revealed by him for his kingdom. This knowledge brings reconciliation of all truths, however much at variance the findings and statements of men may seem to be. The whole learning process is simplified. All aspects of life and living are properly evaluated and the objectives made clear, freeing youth from the frustrating uncertainties of much of modern philosophy and teaching.

My young friends, you can scarcely appreciate what a relief it will be for you, and how much it will contribute to your peace of mind and your happiness to have clearly defined objectives to which you can confidently direct the energies of your life. I invite you into activities which will stimulate you to the development and exercise of the best within you. Your latent talents, your love of people, and all of your native abilities shall find opportunity for abundant expression. This society will teach you how to acquire happiness in goodness, which is the only lasting happiness. It will teach you how to become master of yourself, to control appetites and passions, and thus acquire the attributes of great character. It will thus contribute to your success in occupations of your choosing because no permanent success comes to those who do not possess good character.

Perhaps your greatest acquisition in coming into this society and allying yourself with the kingdom will be the knowledge of God and how you can best serve him. You will discover for the first time your mission in life, what the Father has for you to do. You will rise in your own righteous self-respect. Young men will be endowed with the Holy Priesthood. They will discover, while not foregoing the happiness of youth, that much of its frivolity and levity may positively be replaced with joyful service in a great cause. Young women also will discover the same thing and be made to rejoice in the good they can do. I have seen thousands of young men and young women go into the mission field. I have heard these testimonies and witnessed the great happiness the work of saving souls has brought to them. I have heard them proclaim these years of unselfish devotion to the Master's work the finest of their lives. Where, my young friends, can you find comparable opportunities to those furnished

to you in the kingdom of the Living God?

And now, my friends, both old and young, I ask you this question: Is it well to procrastinate your decision on the matters I have briefly submitted to you? Is the tenure of life so secure that we can safely wait until next year for the consideration of matters so vitally affecting our lives here and hereafter? I attend many funerals. Some lives are terminated very abruptly, most unexpectedly. I witness the sorrow of loved ones in sad partings. A funeral is not a time for criticism. We think and speak of those who are gone in charitable, kindly terms. We leave the judgments to the Great Judge, but I think that many a family suffers its greatest sorrow in parting with a loved one in a remembrance of opportunities lost, omissions and commissions, that they sadly wish might have been averted. Such are the hazards in the postponement of our reconciliation with the Lord, and the acceptance of the holy gospel. None of us can be sure that he can finish the course of life in perfect faith and devotion, but all of us can be certain that we can never run the course without starting. My invitation is to start the course of life in the Lord's way, now, while there is time.

I cannot close without saying a word about my own personal experience in the kingdom of our Father. If I have any justification in doing this, it is in the hope that there may be some who listen who may find a measure of encouragement in what I tell them. I was not trained for the ministry in the sense in which the world understands such training, a condition which I share with my brethren for reasons I have heretofore explained. I was trained in a limited way for the law and for business. Perhaps my most liberal education has come out of contacts with men in many walks of life. With few exceptions I have admired the men and women I have known, and men and women of high intelligence, deep learning and capacity to serve well in good causes have commanded my respect and esteem. In the presence of a great mind, I have a feeling akin to reverence.

There has been over the years, however, one observation which I have made, which, I may say frankly, has reduced my admiration for many able men and women, and has brought to me great concern about them. I have observed that many, successful in material achievements, have seemingly taken pride in emancipating themselves from spiritual things, with a boastful indifference expressed in such statements as "I am not naturally religious"; "Religion is for the women and the children"; "I carry my religion in my wife's name." Personally I think these attitudes are defensive tactics, not truly representative of the inner feelings and

sober consciousness of those who present them. I am not speaking now of men who have permitted sin to deaden their conscience. I am speaking of men whom I have known in the world of business, and countless others like them.

I wish to make this statement to all such men and women, and I hope I can do it without appearing boastful. I have known professional ambition. I have had association with business institutions for almost a half century of time. I have served in various capacities in commercial and community enterprises, and have enjoyed the emoluments, the satisfactions, and friendly relationships emanating from such associations. With this background of experience, not as a preacher, although it is my duty and privilege to preach, I give to my friends the assurance that if they will recast their ideas and attitudes about the relative importance of the spiritual to the material, and bring themselves to participate in the mighty cause of establishing God's kingdom in the earth, they will find a satisfaction, a sureness of purpose, a peace and contentment, surpassing anything they have ever known. They will not be ashamed to say to themselves and to their fellows that God and his work come first. When they can develop the faith and the courage to make this acknowledgment, self-sufficiency and egotism will be replaced by humility of spirit. The brotherhood of man will become real to them. Their service will be ennobled, and they will lay the foundation for the attainment of the highest rewards and blessings vouchsafed to humanity.

I have observed that ambitious, intelligent, "red-blooded" people are seldom satisfied except with the best. When I invite men and women into the kingdom, I invite them to come and get the best, which is obtainable in no other place or institution in this wide world. I know that is true, and the reason I know it, and the reason you should believe it is that the Lord himself has declared that it is so. The prophets of old predicted it, as did the Lord and his disciples in the Meridian of Time, and irrefutable evidences of the authentic establishment of the kingdom in our day invite the scrutiny and investigation of all honest people.

In addition, there is available the testimony of the Holy Spirit, more confirmatory and more personally satisfying than all other evidences. I promise you in the name of the Lord Jesus Christ that divine testimony will come to you, my friends, if you will enter the re-established kingdom of our Lord and participate in his glorious work in the world. I pray that the Lord will bless you and remove prejudice and bitterness and indifference from your hearts, and bring to you a humble desire to share the truth with your brethren and sisters in the family of God, who loves you. I so pray in the name of Jesus Christ, the Lord of the kingdom. Amen.

PRAY ALWAYS— REPENTANT, AND WITH FAITH

by President J. Reuben Clark, Jr.

MY BROTHERS AND SISTERS, I should like to say just a word in appreciation of this magnificent music that we have heard, yesterday the Singing Mothers, today the singing German Saints, and tomorrow we shall have the great Tabernacle Choir. We are a singing people, and I am sure that the Lord loves a singing people. God bless our singers, sweeten their voices even more sweet than they are now, that they may sing his praises.

My brothers and sisters, I stand before you asking in humility and in sincerity an interest in your faith and prayers, that what I may say may be helpful to all of us. You know, we ask these blessings in stern reality, not as a matter of form, but in a reality that we have that without the help of our Heavenly Father, we are not able in and of ourselves to do much.

Not only are we a singing people, but we are also a praying people, and our prayers go to our Heavenly Father knowing that he can hear, does hear, and will, in his wisdom, answer, per-

haps not always in the way we think they should be answered, because our prayers should always be that they be answered in accordance with his mind and his will, and the answers so come to us. When we pray, we should, of course, express our desires as to the things we wish, but we should always pray with an open mind, asking the Lord to bestow the blessings upon us in his wisdom. We should not pray and ask the Lord to give us what we, ourselves, want, and importune him to that effect, except all subject to his will.

This question of prayer, and the answer of prayer, is basic with us. Behind it lies the full doctrine of continuous revelation, because we pray that God will give us his revelation and his inspiration. Over the years, I know that every person in this great Tabernacle has seen manifestations of the power of the Lord in answer to prayer.

The record indicates that when the Savior, himself, approached great crises in his career on earth, he always went

to his Father in prayer and asked for help and for guidance, and the Father never failed.

You remember the first great prayer that opened this dispensation. It was uttered in response to those statements of James:

"If any of you [not just particular ones, but if *any* of you] lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed.

"For let not that man think that he shall receive any thing of the Lord,"—unless he so prays. (James 1:5-7.)

From this prayer thus motivated, came one of the greatest visions in recorded history, the visit of the Father and the Son to the young boy praying in the woods, the Prophet Joseph Smith.

I say once more, this is the motif of this whole modern dispensation. Pray, pray always, has been the counsel of our leaders, of our prophets, and of our Heavenly Father.

During those great discourses which the Savior preached the night before the crucifixion, he continually recurred to this thought:

"... whatsoever ye shall ask the Father in my name, he will give it you." (John 16:23.)

But we should have in mind, in connection with that, the words of the Prophet Aaron on this continent, when he said we must ask in faith, with a repentant soul. That is the only basis of prayer that will bring us the things which we seek.

If you would know what prayer and faith combined can do, read the account of the brother of Jared, when he went before the Lord and requested that the Lord provide light for the vessels that were to carry them over the sea.

You remember that the brother of Jared prayed so mightily that he saw the finger of the Lord touch the stones that would give them light, and the account says that his faith was so great that he could not be kept outside the veil; he went beyond the veil that beclouds our eyes and saw the finger of the Lord. The Lord asked, what else did you see, and he said, nothing but the finger, and told of his humility and of his anxieties. Then the Lord showed himself to him as he was to appear on earth.

You remember that well-known incident of Elijah and the priests of Baal,

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President J. Reuben Clark, Jr.

Continued

how Elijah, in faith and in prayer, thwarted the designs of the priests of Baal, vanquished them and brought down from heaven the fire which consumed not only the bullock that was offered for sacrifice, but also the wood on which it was laid, the stones on which that was laid, and then licked up the water that had been poured over it all and had collected in the trench.

"Prayer is the soul's sincere desire." Pray, my brothers and sisters. Pray for inspiration. Pray for wisdom. And if you would know for what you might pray, read the words of Amulek when he told you you might pray for your crops and your herds, that you might pray that you would not be overcome by your enemies, and for all the rest of the things that you need in your daily lives. But remember the teaching of Aaron: Prayer must have as a foundation, repentance of sin and faith.

I refer again to the words of the Savior on that last night. You would do well to read those last chapters of John. Ponder them. They contain so much that is of value to us.

Recall the miracle at the Gate Beautiful performed by Peter, when he said to the beggar who was carried there each morning, lame from his mother's womb: "Look on us." And the beggar looked, expecting alms, and Peter said, "Silver and gold have I none; but such as I

have give I thee: In the name of Jesus Christ of Nazareth rise up and walk." And the man rose up and walked and leaped and went with them into the temple, and then the leaders in Israel had Peter arrested, and he and John were tried, and sentence passed. (Acts 3:1 ff.)

But the thing I want to refer to is what Peter said (as has already been quoted here a number of times) to the Sanhedrin, when asked by what name he did this:

"... by the name of Jesus Christ of Nazareth ... for there is none other name under heaven given among men, whereby we must be saved." (*Ibid.*, 4:10, 12.)

I want to add my testimony to those that have already been borne, to the Messiahship of Jesus, the Christ.

I have a spiritual knowledge that Jesus is the Christ, the Son of God. That he lived, moved, preached, acted, performed his miracles, was crucified, laid in the tomb, and on the morning of the third day he rose from the tomb. That he was seen thereafter, first, apparently, by Mary Magdalene, out of whom he had cast seven devils. It was remarkable that a woman of that kind should have had the faith to be the first to view the Savior after his resurrection: That he then appeared to the women of Galilee and then to the two on the way to Emmaus, and sometime during

the day to Peter. Then to the ten assembled in the chamber at night, and a week later to the eleven. Then to the multitudes on the Sea of Galilee, and then to James, and then to Peter, James, and John, Nathanael and Thomas called Didymus, and two others on the Sea of Galilee, then to the eleven prior to his ascension. That then he appeared on this continent to the Nephites. And finally to Joseph in the woods, introduced by the Father, himself, in person; later to Joseph and Sidney in the temple.

To all of these things I bear witness that the Spirit has borne its witness to me.

Brethren and sisters, pray, pray in humility, pray always, pray in your families, pray in secret; live, keeping the commandments of the Lord, so that your prayers may ascend to our Heavenly Father. So live that when occasion comes, you may go to our Heavenly Father and in faith seek his aid in behalf of your loved ones who are sick. I testify to you that the Lord can hear the prayers of his Saints, when they seek him, in humility, in behalf of their sick. I know it.

May the Lord add to the testimony of each of us, build us up and strengthen us, may he give us the spirit of prayer, that we may at all times be able to go to him, and that he at all times will feel able to come to us, in answer to our prayers, I humbly pray, in the name of Jesus. Amen.

THE COUNCIL OF THE TWELVE

Seated, left to right: Joseph Fielding Smith, President of the Council, John A. Widsoe, Albert E. Bowen, Harold B. Lee, Spencer W. Kimball, and Ezra Taft Benson.

Standing, left to right: LeGrand Richards, Marion G. Romney, Delbert Leon Stapley, Henry D. Moyle, Matthew Cowley, and Mark E. Petersen.



Be Not Deceived

by President Joseph Fielding Smith

OF THE COUNCIL OF THE TWELVE

I SHALL take for my text a few verses from the forty-sixth section of the Doctrine and Covenants:

"But ye are commanded in all things to ask of God, who giveth liberally; and that which the Spirit testifies unto you even so I would that ye should do in all holiness of heart, walking uprightly before me, considering the end of your salvation, doing all things with prayer and thanksgiving, that ye may not be seduced by evil spirits, or doctrines of devils, or the commandments of men; for some are of men, and others of devils.

"Wherefore, beware lest ye are deceived; and that ye may not be deceived seek ye earnestly the best gifts, always remembering for what they are given." (D. & C. 46:7-8.)

President Clark said we are a singing people, but I am inclined to think, while that is true, we are not a studious people, that as members of the Church we have not taken advantage of our opportunities to learn, to make ourselves acquainted with the plan of salvation, the commandments of the Lord pertaining to our exaltation. We have not

considered the Book of Mormon and the Doctrine and Covenants and the Pearl of Great Price as thoroughly as we should have done, and that is also true of the Bible.

The Lord in his mercy and kindness sent angels from his presence to reveal the gospel and to make known the record of the ancient inhabitants of this continent, the Jaredites and the Nephites and Lamanites. Likewise by the inspiration and guidance of his Spirit, he revealed to the Prophet Joseph Smith many of the precious things that were taken out of the writings of the prophets, and we have them restored again. But are we reading them? Are we making ourselves acquainted with these commandments, these precious truths which have been made known for our salvation? Have we ever stopped to think of the great advantage that we have over the rest of the Christian world in this fact, that they maintain that the Bible contains the full word of God, that revelation from him ceased nearly two thousand years ago? Men are left now to depend upon that written word. But the Lord has revealed to us the history of these other ancient peoples. He has given unto us the commandments and the revelations that were given to them, and so earnestly did he feel the responsibility of giving to us this additional information that he sent an angel from his presence to reveal it.

Are we, who profess to believe in the mission of the Prophet Joseph Smith, to testify that angels came to him, and through them that the gospel was restored, the priesthood again revealed and given to men? Do we feel that we are under any responsibilities to search these scriptures and make ourselves familiar with them? I wonder. It is my understanding, I hope I am wrong, that a great multitude of members of this Church have never read the Book of Mormon, are not acquainted with the Doctrine and Covenants, who have not taken the time to consider the commandments that have been revealed for our eternal good, and that to our detriment.

Now we know that there are many spirits abroad in the land, and as the Lord says, some of their doctrines are doctrines of devils; some are the commandments of men. Are we prepared by our knowledge and understanding to segregate these doctrines which are of men and which are of devils, from the truth? Are we living near enough unto the Lord to have that spirit of discernment, that we are entitled, as we would be through our humility and faith, to know the truth that would make us free?

In an earlier revelation, the Lord said: "And whoso having faith you shall confirm in my church, by the laying on of the hands, and I will bestow the gift of the Holy Ghost upon them." (*Ibid.*, 33:15.)

We have the right to the guidance of the Holy Ghost, but we can't have that guidance if we wilfully refuse to consider the revelations that have been given to help us to understand and to guide us in the light and truth of the everlasting gospel. We can't hope to have that guidance when we refuse to consider these great revelations which mean so much to us both temporally and spiritually. Now if we find ourselves in this condition of unbelief or unwillingness to seek for the light and the knowledge which the Lord has placed within our reach, then we are liable or in danger of being deceived by evil spirits, the doctrines of devils, and the teachings of men. And when these false influences are presented before us, we will not have the distinguishing understanding by which we can segregate them and know that they are not of the Lord. And so we may become prey unto the ungodly, to the vicious, to the cunning, to the craftiness of men.

We all have a right to know the truth. It is a requirement the Lord makes of every member of the Church that he know for himself and have a testimony of the truth in his own heart and not be under the necessity of depending upon anyone else to know that Jesus Christ is the Son of God or that Joseph Smith is a prophet of God. If there is any person in the sound of my voice, a member of this Church, who does not know in his heart that the Father and the Son appeared to Joseph Smith, revealed themselves, and made known again the true doctrine concerning God, then that person has not lived up to his or her requirements, the commandments the Lord has placed upon us, for we should know that fact. We should know that John the Baptist came and restored the Aaronic Priesthood. We ought not to have to depend upon any other source, only the light of truth which is planted in our hearts by the Holy Spirit through our faithfulness. We should know that Peter, James, and John came and restored the Melchizedek Priesthood with all its powers, so that the gospel again could be preached, the knowledge of God declared, and righteousness again be found in the earth, for the salvation of all those who would repent of their sins and turn unto God.

I have in my pocket here an invitation sent to me personally; it may be many of you have received one that

(Continued on following page)



was sent to you personally, inviting me to attend one of the churches to make myself familiar with the doctrines. Now the man who sent this had a perfect right to send it. He has a right to send this to you and to give you that invitation, but do you have faith enough, knowledge enough of the gospel of Jesus Christ that you would not be deceived if you should accept the invitation, and go and listen to the doctrines of the church to which this man belongs? Do you know the truth?

I have a testimony, definitely, positively, that our Father in heaven restored the gospel of Jesus Christ, that Joseph Smith told the truth. I know that the Father and the Son appeared to him, just as well as I know I am here. I know that Jesus Christ is the Son of God, the Redeemer of the world, the

Savior of men who will repent and receive his gospel. Are we all prepared so that we will not be subject to the cunning craftiness of men, to the false doctrines that are in the world, the teachings that are contrary to the plan of eternal salvation? If we are not, then we need to repent.

I am going to read to you a statement that I made sometime ago which I think is true, and which is a guide to me and I hope may be to you.

So far as the philosophy and wisdom of the world are concerned, they mean nothing unless they conform to the revealed word of God. Any doctrine, whether it comes in the name of religion, science, philosophy, or whatever it may be, if it is in conflict with the revealed word of the Lord, will fail. It may appear plausible. It may be put

before you in language that appeals and which you may not be able to answer. It may appear to be established by evidence that you cannot controvert, but all you need to do is to abide your time. Time will level all things. You will find that every doctrine, every principle, no matter how universally believed, if it is not in accord with the divine word of the Lord to his servants, will perish. Nor is it necessary for us to try to stretch the word of the Lord in a vain attempt to make it conform to these theories and teachings. The word of the Lord shall not pass away unfulfilled, but these false doctrines and theories will all fail. Truth, and only truth, will remain when all else has perished. The Lord has said, "And truth is knowledge of things as they are, and as they were, and as they are to come." (*Ibid.*, 93:24.)

The Lord bless you, I pray, in the name of Jesus Christ. Amen.

A Tribute to President David O. McKay

by Stayner Richards

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY DEAR brethren and sisters, it is a very great privilege and pleasure to be back home again, to be with loved ones and friends and to partake of such a wonderful influence as we have at this conference today.

I have not made an accurate count, but from appearances the number present here today is a little larger than we have in our district conferences in the mission field, but the spirit is just the same.

A year ago I had the opportunity of reporting missionary labors of Sister Richards and myself in the British Mission. Consequently I will not duplicate this morning but only mention a few subsequent happenings. Since that time King George VI has passed on; his charming and lovely daughter Elizabeth, designated "the Second," now reigns over that wonderful country and in that great empire. She is greatly loved by all the people because of her Christian virtues and her charming way. The Socialist Party was defeated at the polls, and the Conservative Party under the leadership of that great statesman Winston Churchill was elected into office.

The affairs of the British Mission are going forward in a fine way under the very able direction of President and Sister A. Hamer Reiser. Our missionary experiences there constituted one of the richest times in the lives of Sister Richards and myself. We did so appreciate the association of the fine missionaries, and we rejoice in the great development that came to them. We shall ever be grateful to them for their support, their cooperation, and their

hard labors, and we rejoice in the way the Lord blessed them.

We were thrilled, also, my brethren and sisters, in witnessing what the gospel of Jesus Christ does to those people who accept it, how it changes their lives from confusion, uncertainty into lives of knowledge of our Father in heaven, his purposes for his children here upon the earth, and especially for the feeling of security that it gives them and the hope of salvation and eternal life.

Oh, it was wonderful to see how happy it made these converts that accepted the truth, and in their homes the conditions changed, there was more love between husband and wife and between parents and children.

Of course, the crowning event in our missionary labors was the visit of President David O. McKay and his lovely wife, his son Lawrence and his wife, Mildred. I trust that President McKay will let me fill in just a few items in connection with that trip pertaining primarily to himself, as he would be too modest to mention them himself, and I shall mention them not just as a matter of interest, but in order that we might all be benefited by the virtues, the exemplary life of this man, our leader.

Between the time of the two dedications in Scotland that he has mentioned, the President with the members of his party and about twenty-six missionaries, took a bus tour up through the highlands of Scotland, around the Cossacks, around Loch Lomond, Ben Lomond, the Brig of the Kirk, and those places made famous by the immortal words of

Sir Walter Scott and other great poets. During that tour the President delighted all of us by reciting from memory stanza after stanza from *The Lady of the Lake* and other great poems. He made us all feel that as visitors in foreign lands, we should study the history of those countries; we should learn of their poets and their artists and secure all of the cultural value that we could from such visits.

But there was something else, that may not be new to you who know President McKay well, but I observed that throughout that tour, as we got on and off the bus, as we walked to one place of interest and back to the bus, there was in President McKay the perfect gentleman; always as he approached a lady he removed his hat, not to show that beautiful stand of white hair that he has, but through the natural tendency on his part always to be courteous.

And then I observed how kind and considerate he was of his lovely companion, how he was always there to assist her on the bus, to help her off the bus, to make sure that she had a proper vantage place in looking over the different sights, and then I observed that he always seemed happiest and most contented when he was sitting next to her.

They have been married for over a half a century, but time and the passing of years has not dimmed that great love that he has for his wife, not only love, but the tendency also to show every consideration and every attention, as he did during his courting years.

Oh, my brethren, what a lesson there is for us, and may I say just a word to

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you here, (I hope the wives will not listen,) I want to ask of you, how long since you told your wife you loved her? How long since you brought a few flowers home to her, and her alone? How long since you brought some candy? How long since, after a fine meal, you have told her what a fine meal that was, and after the meal, and you were going out, have you stated, "I am going out blockteaching, but when I get back, I want to take you down to the corner for an ice cream soda?"

Oh, these are just little things, but how they would add to the joy and the happiness around home. I remember hearing of one of our brethren, when his neighbor spoke to him after the wife had served them a fine meal and said, "My, you have a fine wife." He said, "Yes, I almost told her so, once, and I think before I die, I will tell her."

Now, brethren, in this connection, may I say if you are going to reform along this line, make it gradual. Anything else might be a shock and might be misunderstood by the womenfolk.

I cannot refrain from telling about another party that called on his neighbor and friend, who happened to be the judge in the town, and said, "Judge, Liz and I are going to break up; I have come to see you about a divorce." He said, "Jim, I wonder if you have always been kind to your wife?" And then he gave him certain instructions, and he said, "Now, you come back tomorrow and tell me how you get along." Jim returned the next day, and the judge said, "Well, how did you do?" "Terrible," he said; "I did just as you told me. I took a fine box of candy, a lovely bunch of flowers home to my wife, and just as soon as I presented them, I gave her a big kiss, and she broke out crying, and she said, 'This has been a terrible day. This morning the cat got run over; at noon the grocer failed to send the groceries; and now here, tonight, you come home dead drunk.'"

I would like to mention another observation that was certainly pleasing to me, as I am sure it was to the other members that witnessed it. At the close of the dedicatory services in Glasgow and Edinburgh, the President took time to greet all of those people. There were three hundred in one place and two hundred in another. As they came up to him, especially the little children, extended presents to him, one of them giving a present of an automobile robe with the McKay colors on it, and others gave flowers to the ladies. The President's extending appreciation and blessing those little tots was beautiful.

And then, as some of the older ones who knew him fifty-four years ago when he was on his first mission came up and took his hand and placed their heads on his breast and sobbed with joy, you could see and feel the fulness and devotion of his friendship and his love for those people. Oh, indeed, he was a great friend to them.

I am wondering if all of us who have friends would not like to take a lesson from that and manifest a deeper degree of friendship, let their joys be our joys,

and let their sorrows be our sorrows.

We left Edinburgh 10:20 at night to take the sleeper train for London. As we left that station, there were those faithful Saints, headed by one of the missionaries with such a fine voice, who sang in Scotch, rendering songs of farewell to the party. When we went into our compartment, there were boxes of delicious lunch, the finest that could be prepared, which were extended by the Relief Society sisters of that Edinburgh Branch.

On arriving at London, early in the morning, we were met by the missionaries and a number of the Saints of the London District. Flowers were showered upon the womenfolk; greetings were extended in the most cordial way to the President. The next few days, of course, were very busy days for him in London.

On Sunday, it happened to be the London district conference, and though we pleaded with the President to spend the forenoon in visiting some of the great churches, such as St. Paul, Westminster, and so forth, in order to spare him from speaking so many times, he chose to attend the priesthood meeting, the afternoon and the evening meetings. There were approximately eleven hundred people present at the meetings.

Wonderful sermons were given by him, and after those meetings, he consented to shake hands with all of those people. Have you ever tried greeting individually so many people? When you realize also that the shake of President McKay's hand is not just a limp affair, but it is a firm grasp with a greeting from that big heart, you can realize the fatiguing, and the exhausting effect of that ordeal.

May I make another observation? President McKay enjoys that Christian virtue that was taught so many times by the Master himself, of losing one's self for others, in forgetting self and thinking of others, that he gave no thought to what that exhausting experience was doing to him. He only realized that it was giving joy and happiness to these people, many of whom had come into the Church because this Church has apostles and prophets. And now they were to greet the prophet of the Lord, the President of the Church. You can imagine the thrill that came to them as they did so.

And as the little children came, the little tots, they received an equal greeting. Like the Master of old, who said, "Suffer little children, to come unto me: for of such is the kingdom of heaven," (Matt. 19:14) so this great man gave these little kiddies a handshake and a blessing, and they went on their way.

President McKay performed this act in the nine other European missions. He will never know the amount of good that came to these people and the thrill that they received. They will tell it to their children, and their children's children.

In one place it was reported that the people were shaking hands with the other Saints with the left hands, and when they asked why, they said, "Why,

this hand shook hands with a prophet of the Lord, and we are holding that hand closed." One good sister, who was sick and could not be there, sent her two little daughters and said, "You go shake hands with the President, then come back and shake hands with me, and then I will be all right again."

I know, brothers and sisters, that you agree with me, that this was the greatest event that ever happened to the European missions.

And speaking of the President, I think, myself, that his going from here across the ocean to those countries, constituted also a visit of one of the greatest Americans. President McKay went over there with a message of peace, based on righteousness, and according to the principles of the gospel, thereby, creating the only peace that would be lasting.

And now, what about those that accompanied him? Sister McKay and the others were urged to speak at practically all of the meetings, and she spoke in such a lovely way, such a motherly and tender way, especially to the sisters, to the Relief Society workers. The son, Lawrence, who is one of the general superintendency of the Deseret Sunday School Union of the Church, spoke especially to the children, giving them a message from the Sunday School, and then his lovely wife, Mildred, a member of the general board of the Primary, gave her message to the Primary workers and the Primary children. Therefore, the causes of these three organizations were greatly enhanced.

Another thing should be noted. President McKay and his party traveled as a unit and for those people to see a Mormon family journeying together, manifesting such love, and consideration for each other, exemplifying such a perfect family life, did much to create better homes and better family lives through all those countries.

So I want to pay my humble tribute to President McKay, and to tell you, as I know that you realize, that he exemplifies the Christian principles as taught by the Master, the virtues that he taught his disciples in a finer way and more completely than any man that I know of. And as he loved all the people, all the people loved him.

He is such a kind man. May I mention just one more personal thing? Just before he departed at 11:40 at night from Prestwick to come home, imagine his being so kind as to call up Sister Richards and myself, just common people, down in London, over the long distance telephone, and realizing that we were to sail the next day, to wish us bon voyage. We will never forget that kindly act on his part.

And now, in closing, my brethren and sisters, if we love this man, I think there is only one way to show it, and that is for us to take a lesson from his example and live the gospel of Jesus Christ in every detail, day by day, and that will please him more than anything we can do.

God bless you all, I pray, in the name of Jesus Christ. Amen.

FAITH - an Effective Weapon against Wickedness in Men and Nations

by Harold B. Lee

OF THE COUNCIL OF THE TWELVE

DURING the few moments that I occupy this position, I seek humbly for an interest in your faith and in your prayers.

I should like to take, if I may, a text from an inspired prayer that I heard President McKay offer several months ago in a sacred place, the burden of which was a plea for increased faith in God, which would act as an effective weapon against the great anti-Christ, to which he has made reference this morning, communism and dictatorship in nations, and sin and wickedness in men.

In this expression, President McKay is in full harmony with that which has been taught by all the prophets from the beginning. The Prophet Ether, 2400 years before Christ, gave expression to that same thought, when he said:

Wherefore, whose believeth in God might with surety hope for a better world, yea, even a place at the right hand of God, which hope cometh of faith, maketh an anchor to the souls of men, which would make them sure and steadfast, always abounding in good works. (Ether 12:4.)

The Apostle Paul impressed that same great truth in a negative way, when he said,

In this life only we have hope in Christ, we are of all men most miserable. (I Cor. 15:19.)

Some while ago, I chanced to be visiting on the campus of Stanford University, and there on the walls of the memorial chapel, I saw written by some unnamed writer, what might be considered as a translation of that great truth into a formula of action, as a guide through life. This is what was written there:

An eternal existence in prospect converts the whole of your present state into a mere vestibule of the grand court of life, an introduction, a beginning of what is to follow, an entrance into that interminable extent of being which is the true life of man. The best thoughts, affections, and aspirations of a truly great soul are fixed upon the infinitude of immortality. Destined, as such a great soul is, for immortality, finds all that is not eternal, too short, and all that is not infinite, too small.

As I pondered the meaning of those words and the prayer of President McKay and the expressions of the prophets regarding the need for faith, faith in the Lord Jesus Christ, I re-

membered what the Lord said in the earliest commandment which was given to parents,

And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, . . . the sin be upon the heads of the parents. (D. & C. 68:25.)

And in that same inspired declaration by revelation, the Lord gave us what we might style as a five-point program by which parents could teach faith. First, he said, their children were to be baptized when they had reached the age of accountability at eight years; second, they were to be taught to pray; third, they were to be taught to walk uprightly before the Lord; fourth, they were to be taught to keep the Sabbath day holy; and fifth, they were to be schooled not to be idle, either in the Church, or in their private lives.

All parents who have followed that formula and have so taught their children have reaped the reward of an increased faith in their family, which has stood and will yet stand the test of the difficulties into which their children would yet go.

I read not long ago, an expression from a young man in military service, in which the young man gave expression to a faith in which undoubtedly he had been schooled by his parents who had followed that instruction of the Master to parents to which I have already made reference. This was the boyish way our boy in the military service declared his faith:

We thank God that we have discovered that he will always help us to give our very best, and that we must take more and more from him in order that we will not let him down. We have learned that he will not fail us and that we must not fail him. Thank God for God.

Someone has aptly said, "You do not need to train a boy to be vicious, just let him go without training and he will be vicious of his own accord." In that regard, I remember what Thomas Carlyle wrote:

A man without a purpose in life is as a ship without a rudder, a waif, a nothing, a nobody. Have a purpose in life, and having it, throw such strength of muscle and brain into your work as God has given you.

The youth who has been trained in a Latter-day Saint home has been schooled in what that purpose of life should be, "to gain immortality" and "to gain eternal life." Having such a purpose, our boys in military service, anchored by an abiding faith in the omnipotent power of the Almighty, might have written as a fitting epitaph to them as was written upon the tombs of early American heroes,

So nigh is grandeur to the dust,
So near is God to man,
When duty whispers Lo, thou must,
The youth replies I can.

It is fruitless for us to try to enjoin youth to be chaste by merely doing as the military have sought to teach, merely because of a fear of a loathsome disease if he is unchaste, or as some of our schools would teach, merely because of the harm that would thus come to society as a result of his unchastity.

Paul, the Apostle, taught that we must be girded with a girdle of truth. What truth shall we be girded with? Our loins must be girded with the truth that every handsome young man and every beautiful young girl is winged for a heavenly flight.

How can we enjoin an alcoholic against his debauchery except we lift the shades of a darkened soul and let him glimpse himself as a son of God, as a child of God. The program of the Alcoholics Anonymous starts with two basic pillars: first, that the individual has a desire to quit the use of alcohol, and second, he must have faith in a Supreme Being. Any program upon any other basis intended to reclaim those in the vices of that vicious habit is doomed to failure.

In short, we might well say, echoing that which was written on the Stanford Memorial Chapel walls, we must teach all such, and our youth, that "all that is not eternal is too short, and all that is not infinite is too small."

Patriotism and loyalty in defense of the Constitution of the United States is constantly enjoined upon us. President McKay again this morning has made reference to the cause of liberty in his remarks. To be effective in such teaching, we must begin by inspiring in each heart the faith that the Constitution of the United States was written by inspired men whom God raised up for that very purpose.

It was Joseph Smith who has been quoted as having said that the time would come when the Constitution would hang as by a thread, and at that time when it was thus in jeopardy, the elders of this Church would step forth and save it from destruction.

Why the elders of this Church? Would it be sacrilegious to paraphrase the words of the Apostle Peter, and say that the Constitution of the United States could be saved by the elders of this Church because this Church and this Church alone has the words of eternal life? We alone know by revelation as to how the Constitution came into being, and we, alone, know by

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revelation the destiny of this nation. The preservation of "life, liberty and the pursuit of happiness" can be guaranteed upon no other basis than upon a sincere faith and testimony of the divinity of these teachings.

We have been given a serious responsibility in preaching the gospel of Jesus Christ to the world. We have been told in meetings even preceding this conference session that we must reach out to the minorities. Our beloved Brother Kimball has urged others and has devoted his energies for the past few years to an energetic, proselyting urge among the Lamanites and those minority groups. But again, how can these backward children of our Heavenly Father be brought out of darkness and uplifted?

A lifelong missionary, in commenting about his work among the Indians out in the west Shoshone reservation in Nevada, in reporting on various uplift activities to reclaim the Indians, made this very significant statement:

All their zealous and patient efforts to help the Indian's plight tend to become another crutch that the Indian depends upon. Those Indians who have become pro-

gressively independent apparently have become so because of *personal and religious factors* wholly unrelated to the government program.

What he is saying, in effect, is that the building of faith and testimony in these people is fundamental and essential to this redemption.

It was that same thing the Master said about the reclaiming of the Jews, when he declared that

the fulness of my gospel shall be preached unto them;

And they shall believe in me, that I am Jesus Christ, the Son of God, and shall praise the Father in my name.

Then will the fathers gather them together again and give unto them Jerusalem for the land of their inheritance. (See III Nephi 20:30-31.)

It has been a great source of satisfaction to me to know that those who are now planning for a standard missionary program to be given out to the stakes and to the missions of the Church, have laid as the foundation for the introduction of the gospel to those who are our friends and investigators, a testimony of the divinity of the God-

head of this world, and a belief in the mission of Jesus Christ, as the Son of the Living God.

To me the reclaiming of the souls of men must be begun by building faith, just as the parents in this dispensation were taught must be so in their own families. In the early rise of his Church, the Lord said,

Wherefore, I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven, and gave him commandments;

And also gave commandments to others, that they should proclaim these things unto the world. . . .

That faith also might increase in the earth. (D. & C. 1:17-18, 21.)

God grant that the gospel of Jesus Christ might be so effectively taught in all the world that the prayer of our President might be fully realized, that it might be an effective weapon against communism and dictatorship in nations, and sin and wickedness in men, I humbly pray, in the name of the Lord, Jesus Christ. Amen.

• "Upon This Rock"

by Antoine R. Ivins

OF THE FIRST COUNCIL OF THE SEVENTY

MY BELOVED brethren and sisters: I suppose I shall never approach this task without a keen sense of dependence upon your faith and prayers in my behalf, that perchance what I shall say may be helpful to some of us.

I feel to bear my testimony to you today that I know that we are engaged in the work of God, that Jesus Christ is the Son of God, and that this work was established by him.

When he was talking to his disciples, he said to Peter, "... upon this rock I will build my church," (Matt. 16:18) and as I read that scripture, I believe that rock refers to a revealed testimony that Jesus Christ is the Son of God. I fancy that if I should ask you who are before me today who can bear testimony to that fact through the Spirit of God to stand upon your feet, you would all arise. That testimony, brethren and sisters, is what should impel us to service in the Church in the interest of our fellows. A true testimony that we are engaged in the work of God should bring us to love our fellows, for love has been given by Christ as the great and underlying principle of the gospel—that we should love God and love our fellows as we love ourselves.

The Savior said, "If ye love me, ye will keep my commandments," (see John 14:15) and I gather from that, that loyalty to this testimony which we profess must impel us to the service which indicates our love for our fellows.

I told you before of the statement which I once read which says there are more uncultivated souls in the world

than lands. Our purpose is to cultivate our souls and the souls of other people. Work in behalf of others implies sacrifice, and sacrifice brings forth the blessings of heaven. That service is manifest in many ways. I have in mind the early missionary work of the Church, in which men, President Young, for instance, undertook a mission while on a sickbed. I have in mind the service of men who had come by very tedious and difficult toil to these valleys, and who turned around and returned to the east, pushing a handcart from here all the way to the Mississippi River. I have in mind the service of my grandfather who began in his seventeenth year, I believe it was, as a missionary for the Church, and died without ever relinquishing that service. In it all I can see a certain element of sacrifice in the interest of others. We look upon it as sacrifice. In its ultimate result, it proves to be not a sacrifice but a blessing. But we are in the habit of looking at those things as sacrifice, and when we serve in that spirit, and that spirit only, there is a development and a growth and an enlargement of the soul of man that come no other way.

Now as members of the Church, we testify that God lives and that Christ is his Son, also that the priesthood has been restored, that through that priesthood the Church has been reorganized in this modern day, and that certain of us hold that priesthood—the priesthood, which they have to translate, according to Brother Clissold, into Japanese, as the power of God. We hold it, and we give that testimony to the world

without embarrassment but deliberately. Now if we have that testimony, and if we are loyal to that testimony, it implies that we should serve the Church. There are many ways of doing this—some in the missionary service, some in local presidencies, some as ward teachers, and many other ways. But today I have in mind another type of service. It is a service which impels one to reach down into his pocket, to take therefrom the funds that he might use for his pleasure and satisfaction and bestow them upon the Church for its benevolent purposes. Regardless of the wonderful progress that has been made in the payment of tithes and offerings as indicated today, and in appreciation of the tremendous contributions that have made possible the building program of the Church, my mind goes back to a time when the Church had no funds. My wife's grandfather told me of an occasion when he and a brother companion had the privilege of contributing nine hundred dollars to the Church of Jesus Christ of Latter-day Saints to pay the interest on its obligations, which the tithes of the Church up to that time had not equalled. Now we have made tremendous progress, but we are still far from the goal that is set in that respect. In the twenty-one years that I have ministered with you and unto you as a member of the First Council of the Seventy, I have never yet visited a stake where every officer of the stake and the wards claimed to pay what we used to call a full tithing, which we now call a tithing. We have

(Continued on following page)

a distance to travel yet if we would meet that goal.

Now the scripture says, "Try me and see if I won't open the windows of heaven and pour out a blessing upon you which you can scarcely contain." (See Mal. 3:10.) What type of blessing is it you look forward to when you pay your tithes and offerings? Is it a temporal blessing, an increase in your flocks and herds that you have in mind? And if you do, I suggest that perhaps it is a selfish motive, and self-interest never develops and enlarges the soul

of man. I have seen men who were so selfish that they couldn't see their own interest and welfare. Now if we are going to test our Father in heaven, what are we going to expect when we make our tithes and offerings? I suggest that the blessings that are to come to us from that service should be expected to be spiritual blessings, the enlargement of the soul, the increase of our love toward God and our fellow men, an increased determination to serve and the peace and the happiness that come into the heart of man upon the realization

that he has done his bit to help the Church in its work of redemption, for that is our great purpose. There could be no greater blessing, it seems to me, come into your hearts than peace and tranquility, devotion to the work of God, and love for your fellow men. I myself believe that that is the type of blessing that comes not only from the payment of tithes and offerings, but also from service in all the other branches of the Church.

May God give us a determination to serve him, with that single purpose, the purpose of blessing others, let happen to us what may come as a result of that service. God bless you. Amen.

Second Session, Friday Afternoon, October 3, 1952

THE POWER OF EXAMPLE

by Carl W. Buchner

OF THE PRESIDING BISHOPRIC

MY DEAR brethren and sisters, this is a great moment in my life, and I pray that the Lord will make me equal to it. During the past two or three weeks, I have preached at least fifteen wonderful sermons during the middle of the night, but I have forgotten them by morning, so I guess those sermons are lost forever.

It has been a marvelous experience to be associated with these brethren of the General Authorities of the Church. I wish you could all have some of that marvelous association. I love these brethren. I certainly wish to let them know again today that I will do all I can to sustain them, work for them, and to make their burden as light as possible. Last April when Bishop Richards was honored in becoming a member of the Quorum of the Twelve, I am sure that we all had the feeling that one of the great Presiding Bishops of the Church had received a very worthy honor, and maybe there was some concern as to what might happen with the new Presiding Bishopric. I have known Bishop Richards for many years. He is a great and a powerful man and initiated many wonderful things for the youth of the Church, but I would like to tell you brethren and sisters today that as Bishop Richards moved into the Quorum of the Twelve, another great man was sustained as Presiding Bishop of the Church. Bishop Joseph L. Wirthlin, too, is a very strong and vigorous man, a very spiritual man. He insists that everyone in this Church gets treated equally well. I admire him, I love him, and with Bishop Isaacson, it is an honor to be associated with him in the Presiding Bishopric of this great Church.

Recently, as I attended a quarterly conference, a new member of the Church stood up and bearing his testimony said, "You know, I was seventy-five percent converted to this Church before anyone said one word to me about the gospel." That interested me very much, and after the meeting, I said, "Just what

did you mean by that statement?" He said, "You know, we lived in a community where there were a number of Mormon families. My wife and I and our children began to notice these particular families, our children associated with the children of these families, and as they became acquainted with these children, and as we observed the lives of these members of the Church, my wife and I said frequently, 'We would like to live our lives like these people.'" I began to think of the great power of example that we have. If we just remember, brethren and sisters, who we are, we can be great teachers of our religion by living our lives in conformity to these great teachings. It has already been said in this conference that we are known the world over. The eyes of the world are upon us, and wherever we go, whatever we do, how we treat our fellow men and how we live our lives, we are watched and observed by someone.

A year or two ago, my wife and I and another couple were on a little trip. Just what a glass of milk will do! We had breakfast in Boulder, Nevada, one morning. We had been served our breakfast and were eating it when the waitress came and asked, "What will you have to drink?" We each ordered a glass of milk, and she said, "I'll bet you belong to the same Church I do." I said, "What Church do you belong to?" She said, "You know what Church I belong to," and I did, too. I knew which Church she belonged to. You have heard of our being identified all over the world because we have a glass of milk when we are supposed to have a glass of milk. It's quite a wonderful thing. I could relate many examples that have come to my attention where the power of example has been a marvelous teacher to the people of the world.

I would like to say a word in behalf of our young people, too. The young people of the Church in many respects are setting a marvelous example to us

older ones. In some of our activities, the children are a little better than the fathers and mothers. When Bishop Richards was the Presiding Bishop of the Church, he said that we should at least have a twenty-five percent attendance at sacrament meeting, and through the effort of the young people, we have about achieved that. You know, when Bishop Wirthlin became the Presiding Bishop, he said twenty-five percent is not enough; we must raise this to fifty percent. Well, now we have the youngsters on the way, brethren and sisters, we have got to bring you along to keep up with your youngsters or we are never going to get that fifty percent. Then, I guess one day there will be another Presiding Bishop, and he will get us up to seventy-five percent. They are going to get us perfect one of these days, if we will just listen and follow in the footsteps of these great leaders of ours.

Well, it isn't so long ago that I was a boy—fifty years ago, a little more or less, and I don't think the youngsters today are much different from the way I was. I enjoyed my youth. I enjoyed the activities I had in the Church, and I have often wondered what might have happened to me had I not been in a community and in a home where they were interested in my welfare religiously as well as just from a standpoint of general education. I will never forget as long as I live Bishop Elias S. Woodruff coming into our priests' quorum, about fifty or sixty of us in a room at the back of the chapel, and taking off his coat, hanging it on the back of the chair, and then going after us, counseling and teaching. It was a wonderful experience. I remember some of my Primary teachers. I remember some of the teachers I had in my Aaronic Priesthood quorums and all through my early school life. I am thankful to the Lord now that these people were interested in my welfare. I went ward teaching with a man for six or seven years. We went to the same district every year.

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As I have become older, I have learned to love the people more that we used to visit each month, also the fine high priest who was my senior companion. I was a member of the Aaronic Priesthood. I am very grateful for these things.

I hope, brethren and sisters, that we will have a desire to set an example for our boys and our girls that they, too, will become strong in the faith. I can't help feeling that unless our youngsters are taught the right way of life, they are not going to be strong fathers and mothers in the years to come. They need our help, and I hope they will have it.

I heard this little experience told in another stake here just recently of a man who is now a member of a stake presidency. He said, "When I was a boy, my father severely reprimanded me one time for something that I didn't think I had coming. I talked with my father, and we argued back and forth. Finally, I said to my father, 'I don't think I have been treated fairly—I am going to run away.'"

Well, the mother heard part of this through the door in the house, but he said, "I finally went in the house, and said to Mother, 'Mother, Father has been after me pretty severely today for something that I didn't deserve, and I have decided to run away.' Do you know what Mother said? She said, 'Son, I will help you pack.'" He said, "She went into the bedroom, got two large suitcases, opened them up, and for the next hour or two, she went through the dresser, the clothes closet, and every place there was anything that belonged to me, carefully folded it all up, and very neatly laid it in the suitcases. It took a long time to do it. As she would get the different articles, she would explain when and how I would be able to use each particular article." He said, "You know, as I have thought about it years later, no missionary was ever better packed to leave than I was when my mother got through packing those suitcases. Then she said, 'Now, son, I wish you could come in the living room a minute.'" He said, "We went into the living room, and she said, 'I would like to kneel down and pray with you.' We knelt down in the middle of the living room, and my mother offered a prayer the like of which I have never heard before or since. She prayed for me, saying, 'My boy is going to leave us, and I want you to watch over him and protect him from harm and evil. Keep him away from men who might tempt him. Bless him that he will have food and a place to stay at night and when he is through that he will come back safely,' and many other wonderful things. Mother offered a wonderful prayer, and when she got through, she said, 'Now, my boy, you are going to go away, and I do not know how long you will be away. I wish you would offer a word of prayer.'" He said, "Mother, I do not need to pray. She said, 'That is right. You do not have to pray, but I wish you would pray for your father's and mother's welfare while you are away.'" He said,

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"Mother, I am not going." Then he said, "Mother picked up the two suitcases, and we went back into the bedroom, and in the next two hours she carefully put everything back again where she found it in the first place."

I related this experience up in Portland two weeks ago, and at the close of the meeting, a little fellow, about ten or eleven years old, came up to me and said, "Bishop Buchner, I had a little trouble in my home. I ran away. I was only gone two hours, but when I got back, my mother just beat the socks off me." I said, "What did you do about it?" He said, "Well, I never ran away any more." I said, "Then there is more than one way to handle that situation, isn't there?" Then, finally this young fellow said, "You know, I love my father, and I love my mother." I thought, what finer compliment can any father or any mother hear from their children than to have them say, "I love my dad, and I love my mother." I think it is wonderful!

Well, we have a great job to do, you and I. If we can guide the course of these youngsters in the paths they should go, I am sure they will become the strong men and women of the Church.

I would like to close by reading these few lines entitled "That Boy."

He wants to be like his dad! you men,
Did you ever think, as you pause,
That the boy who watches your every move
Is building a set of laws?
He's molding a life you're the model for.
And whether it's good or bad

Depends upon the kind of example set
To the boy who'd be like his dad.

Would you have him go everywhere you go?
Have him do just the things you do?
And see everything that your eyes behold,
And woo all the gods you woo?
When you see the worship that shines in
the eyes
Of your lovable little lad,
Could you rest content if he gets his wish
And grows to be like his dad?

It's a job that none but yourself can fill;
It's a charge you must answer for;
It's a duty to show him the road to tread
Ere he reaches his manhood's door.
It's a debt you owe for the greatest joy
On this earth to be had:
The pleasure of having a boy to raise
Who wants to be like his dad!

(Author unknown)

May the Lord help us raise our boys and our girls. Our girls are not so different from our boys, either, are they? I am sure it is a marvelous experience to be a girl as well as it is to be a boy, to be an honor and a credit to the Church. I hope that we will devote our time and our interest in the organizations who have these young people in their charge, to build faith and testimony in their lives, that they, too, will be happy and stalwart as they grow older and assume the responsibilities in the work of the Church.

May the Lord bless us each and every one in the responsibilities that are ours, I pray humbly in the name of Jesus Christ. Amen.

"BE YE THEREFORE OBEDIENT"

by John Longden

ASSISTANT TO THE
COUNCIL OF THE TWELVE

Though he were a Son, yet learned he obedience by the things which he suffered;
And being made perfect, he became the author of eternal salvation unto all them that obey him. (Hebrews 5:8-9.)

I AM grateful this afternoon for faith and testimony in this truth of the gospel of Jesus Christ, for I know and testify to you that the Savior is our Redeemer, and that if we will obey his truths, we will be blessed abundantly, because all blessings which we receive are predicated upon obedience to the principles of the gospel of Jesus Christ.

The Savior was the great example in this truth. When he applied for baptism at the hands of John, he was told by John, "I have need to be baptized of thee, and comest thou to me?" And the Savior said, "Suffer it to be so now:

for thus it becometh us to fulfil all righteousness." (See Matthew 3:14-15.) If it was necessary for Jesus, the Savior of the world, so to submit himself, in humility, to the will of the Father, that he might be able to fulfil all righteousness, then how much does it devolve upon us to do these things, and to live in obedience to the truths of the gospel of Jesus Christ.

I am grateful as I visit with the leaders of wards and stakes throughout this Church, to see their faith, their devotion, to see their obedience to the principles of the gospel. Just a few months ago it was my privilege to be on the campus of one of the leading universities in the Middle West. I saw there inscriptions on one of the science build-

(Continued on following page)

ings. "Under each quotation was the name of the author, yet there was one on which the author's name was missing. This was the inscription "Ye shall know the truth, and the truth shall make you free." (John 8:32.) If we are to be obedient to the truths of the gospel, we must have a deep, abiding testimony and love of truth.

Just about one hundred and fifteen years ago, there were seven missionaries who left this great land of America to take up the call of missionary service to Great Britain. Among those seven missionaries were Heber C. Kimball, Orson Hyde, and Willard Richards. They arrived at Liverpool on the 20th of July 1837. They were inspired to move on farther, so they went to the city of Preston. When they arrived in that city, there was a big celebration in progress. On one of the banners they read: "Truth will prevail." And they uttered in unison, "Amen, thanks be to God, for truth will prevail."

Yes, my brothers and sisters, we do not deal in half-truths. We deal in the whole truth of the gospel of Jesus Christ. That only comes to the leadership of this Church because of believing in the divine principle of revelation and being obedient to that principle and teaching. Oh, I realize that we have discouragements. That is only human. They will come just as long as we live in the mortal flesh, because one of the tools of the adversary is to discourage and to give half-truths, and not sustain the full truth.

I was interested some time ago to read an incident which happened in the life of the French actress, Sarah Bernhardt. She had toured the United States on many occasions, and this particular time, returning to her native France, she slipped on board ship, injuring her leg. She would not allow the ship's doctor to give her any attention; she desired to wait until she arrived in her native city of Paris where she would have her own physician take care of her, but it was too late. It was necessary that her leg be amputated. As they were wheeling her into the operating room, the attendants, the doctor, and the nurses were trying to cheer her up, but she gave them this simple bit of philosophy which I pass on to you today: "It isn't so much what happens to you in this life, it's how you take it that counts." She proved that she could take discouragement. She did not let the fact that she had only one leg deter her from following her beloved profession for many years after that.

The message of our Savior to us as he came into this mortal existence and labored here, knowing that we would need clothing to cover this physical body of ours, knowing that we would need food to sustain physical life, was: "But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (Matt. 6:33.) The obedient are promised in

Matthew, twenty-fifth chapter, that when he comes in his glory, he will divide the children of men, and those who have been righteous will be on the right side, and those unrighteous on his left side, and he will say: "For I was an hungry, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me." And they were somewhat surprised, and said, "Lord, when did we do these things unto thee?" and his significant reply, was: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me." (see Matt. 25:35-40) thus showing that those who were righteous could not have been so classified unless they had had a deep, abiding faith in the truth of the gospel and were obedient to those truths. I humbly pray, my brothers and sisters, that we will take heed of this scripture.

As Jesus Christ was with his disciples on the Mount of Olives, he said unto them, "Fear not, little flock, for it is my will that I should give unto you the kingdom." (see Luke 22:32.) As we live in obedience to these truths, we can enjoy the blessings of the kingdom, and live for the day when we will be reunited with our Heavenly Father and

his Son, Jesus Christ, who is the Author of our salvation.

In closing, I am reminded how Samuel taught Saul the lesson of obedience: "Behold, to obey is better than sacrifice, . . ." We remember the story there that Saul had taken out the best of the flocks and kept them as burnt offering and sacrifice, which was his own idea and not in obedience to the command given him. Let us then live in obedience to the counsel which comes to us from these great leaders of our Church, the Church of Jesus Christ of Latter-day Saints. Let us follow the teachings of Paul as he gave them to us, "Furthermore we have had fathers of our flesh which corrected us, and we gave them reverence: shall we not much rather be in subjection unto the Father of spirits, and live?" (Hebrews 12:9.)

O my brethren, may we catch the importance of being obedient and train our children likewise, that they may follow our worthy example, for I bear witness to you that these are true. I am grateful for my testimony, for my membership in the Church of Jesus Christ, and pray our Heavenly Father to bless us that we may have a deep, abiding faith in this restored gospel and strengthen our testimonies by living in obedience to the truths thereof. This I humbly pray in the name of the Lord, Jesus Christ. Amen.

The Sacred Triangle

by Matthew Conley

OF THE COUNCIL OF THE TWELVE

I HAVE been coming to these conferences as a member of the Council of the Twelve for seven years now, except when I have been absent in the islands of the sea. I enjoy immensely these meetings, but this is always a frightening experience for me. I ask for your faith and prayers while I occupy your time here.

I listened to the sermon which Brother Stayer Richards addressed to me this morning, and I want him to know that it cost me ten dollars during the noon hour when I went to buy my wife some flowers. I was a bit surprised when I went into the florist shop, and the lady said, "You know Brother Stayer Richards is the best friend we have here." I do want to thank him for not suggesting mink coats. I want to say in all seriousness that the woman God gave to me is worth a mink coat, worth more than anything Brother Richards could ever suggest, and I thought when President McKay said that the experience he had as he stood at the side of

his wife in the room where his sainted mother was born was a personal experience and was not of general importance to us, how wrong he was! That is an important experience for all of us, my brothers and sisters. What a beautiful sermon, his standing at the side of his wife, where he has stood for lo these many years, and in the presence of his mother, who also stood at the side of her companion for many years! There flashed in my mind when he briefly related that experience the symbol which is over the long narrow window on the east and west end of that great temple, the symbol of the clasped hands. How important that symbol is in the lives of all of us! We men of the priesthood who have knelt at the sacred altar and on that altar clasped the hand of a sainted companion and have entered an eternal triangle, not a companionship of two, but of three—the husband, the wife, and God—the most sacred triangle man and woman can become a part of. But

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my heart sinks in despair when I witness so many who have and are withdrawing that hand from one another. They don't do that until they first divorce God from that triangle, and after divorcing God, it is practically impossible for them to stay together side by side. We pledge eternal fidelity to one another as we kneel at the sacred altar, and the words we hear are not "until death do you part," nor "for as long as you both shall live," but "for time and for all eternity."

There came into my office within the past week a sister who said she had divorced her husband, married in this Holy House; the handclasp had been severed. I said, "What are the grounds?" She said, "Drunkennes. I have been living with a drunken swine." I said, maybe without thinking, "Sister, don't you know that only God and women can make men of swine, can make men of beasts?" I said, "Now, your companion is no longer your husband in the eyes of the law, but now he is your brother, and there is no law under heaven which can destroy that relationship. Now, work with him as your brother, and I have suggestions which may help you."

I expect her to come back. I still know that the influence of that woman will lead her husband into sobriety, and under the goodness and mercy of God there will return the clasp of the hand.

Brother Lee referred this morning to the Alcoholics Anonymous. That is my organization, brothers and sisters. Only recently, as I attended one of their meetings, I heard a man stand up and bear his testimony. Members of all religious denominations were there, but these men and women are all of one mind, and that's to stay aboard the raft of sobriety by helping one another. And I heard this man say, "Five years ago I was a drunken sot. I was in the gutter, and then I met some of you men. I haven't had a drink now for five years. My wife had divorced me. She had the custody of the children. The court awarded her everything I had, which wasn't much, but she was entitled to it. Now," he said, "I have my wife back. I have my children back. I have converted my wife to the Church. Last week I was ordained an elder, and the bishop said, 'Bill, one year from now you can take your wife and those children to the temple of God and be sealed for all eternity.'"

I anticipate in supreme joy the experience they are going to have, kneeling together, with their hands clasped, and the hands of their children upon their hands, those children being brought within that sacred triangle, the man, the woman, and God.

Yes, sisters, you can make men of us beasts. And, brethren, do not withdraw your hand in the greatest hour of need of your companion. Sisters generally do not withdraw that hand. I thank God that when my hand maybe has tended to slip away, that the grip of my companion has been as strong as bands of steel, and I have been brought back.

I was in a home recently in one of

our stakes where a man was lying upon his bed. The only part of his body that he could move were his eyes and his tongue. He could speak and he could see, but that was all; no life in his arms; no life in his legs. The home was immaculate; his bed linen was immaculate; he was immaculate. Maybe there was no life in his hands, but his companion held that hand in a grasp as strong as life itself. The clasp of the hand, brothers and sisters—it has meaning! And when you are away from one another, if you don't feel a spiritual clasp stronger than the physical clasp, rush back to one another as quickly as you can. You know true love is not looking at each other in one of these old-fashioned lovesats—looking into each other's eyes. That isn't true love. True love is that love which comes into your heart and motivates your life when you arise from the altar and both of you look in the same direction, down through eternity. That is true love, where both are looking in the same direction.

The Maori in referring to his wife says: "Taku hoa wahine."

That means, "My companion wife." The wife, in speaking of her companion, says: "Toku hoa tane." "My companion husband." I like that a little better than just saying "My wife," or "My husband." "My companion wife," "My companion husband!" Companionship implies a oneness of direction, right down through eternity.

I see in this congregation men who are here, maybe not many of you, but I know some of you, and you are here today because sometime in the past when your hand was slipping away, and a little finger maybe was being loosened from the clasp, there came a grip from your companion wife which held you firm. Eternal fidelity, brothers and sisters, I thank God for it. I thank God for a hand which will always reach out and grasp mine.

I go about the Church, and I hear my name read out as one of the Authorities of this Church, and hands are raised to sustain me, but I say within myself, "My companion wife is being

sustained, and that's the reason I am being sustained."

Thank you, President McKay, for that beautiful picture of you and your wife, side by side, touching each other's hands in the room where your sainted mother was born.

When I went to New Zealand as mission president, I went around among the people. Those natives have great memories. They would quote from the sermons of mission presidents, but there had been one president out there whom they did not quote, but he preached to those people the most beautiful sermon they had ever witnessed. Wherever I would go and we would refer to that grand man, the natives would say, "He was always holding hands with his wife." When they would sit down together at the table, their hands would just naturally go toward each other, and they would hold hands—the greatest sermon that was ever delivered in the history of the New Zealand Mission, the sacred clasp of the hands of man and woman.

I thank God for your devotion, for your loyalty, brothers and sisters, to one another. I thank God for the youth about whom Bishop Buehner has spoken. I have seen them come into the temple, a young man and a young woman, to be sealed and to clasp their hands with a pledge of eternal fidelity, and their own fathers and mothers couldn't come inside the little gate on Main Street. Yes, brothers and sisters, in many cases the youth are our examples. The youth are building up the power of the kingdom, and that type of youth will never be satisfied until they can come to that temple gate and walk through, holding the hands of their mothers and their fathers.

I thank God for the clasp of the hand. I thank God for the symbol of the handclasp, with all of its eternal significance. God grant that I may always have the strength to clasp the hand of my companion wife and that she will always have the strength to hold my hand as if it were in a vise. God bless her with that strength, I pray in the name of Jesus Christ. Amen.

"Suffer the Little Children..."

by Mark E. Petersen

OF THE COUNCIL OF THE TWELVE

ONCE again I am grateful, my brothers and sisters, for the opportunity of attending a general conference. These meetings are indeed stimulating, and they are very faith-promoting. I am always built up a great deal by my attendance here, and I am sure that you are, likewise.

I have been deeply touched today by the remarks that have been made by the various speakers. I would like to join with some of them in making an appeal on behalf of the young people of the Church that the parents do all they can to build faith in the hearts of

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their children. I am sure that all of us, as parents, love our children. I am sure that we desire that they may have the best in life. But I also know that many parents by their daily lives, by their daily habits actually undermine the faith of their own children and take from them the incentive to live the gospel of Christ.

One time, when the Savior was in mortality and the throngs brought their little children to him seeking a blessing, and the disciples attempted to protect the Savior and prevent the children from coming, he said,

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. (Mark 10:14.)

As I see some parents living so carelessly and setting examples of disobedience to their own children, actually destroying their children's faith by their own irreligion, I can almost hear the Savior speaking to those parents, saying,

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

I remember so well a good sister coming to my office one day. She sat at my desk in tears and kept saying over and over to herself, "Why should this happen to me?" Why should this happen to me?" When she was able to compose herself, she told me about her boy who was in jail, having committed a serious crime. And she said again, "Why should this ever happen to me?" The boy had committed his crime under the influence of alcohol.

When I found out more about this family, I learned that this was the case: The father and mother used to argue a good deal over the breakfast table. The mother loved her cup of coffee. She simply had to have her cup of coffee. The father always talked with mother about it, asked her to live the Word of Wisdom, asked her to drink something else for breakfast, and always mother would say, "You can't tell me that a cup of coffee will ever keep me out of heaven. You can't tell me that the Lord is going to be so narrow-minded that he will keep me out of heaven when I go to Church regularly, just because I drink a cup of coffee." Always she justified herself in breaking that part of the Word of Wisdom.

There was sitting at that breakfast table, a little boy. That little boy listened to the conversation between father and mother, and as the mother defended her infraction of the Word of Wisdom, as the mother said that the cup of coffee would not matter and the Word of Wisdom really did not matter, either, that little boy believed his mother.

When he got a little older, he still believed his mother. When he started going with boys who smoked, he began to smoke. His mother had taught him

that the Word of Wisdom really did not matter. "If it did not matter to Mother, if it would not stand in the way of her salvation, why should it matter to me? How can it keep me out of heaven, if it does not keep Mother out of heaven?" he would say to himself as he also justified his actions.

And so as the mother taught him to break the Word of Wisdom, he took up the habit of smoking. When he went to college and joined a certain fraternity where drinking was the custom, he began to drink. One night under the influence of liquor he committed a serious crime and went to jail. And now the mother sat at my desk, weeping and saying: "Why should this ever happen to me?"

There is another couple. They also talk over the breakfast table, and over the dinner table, and by their conversation they also teach their children certain things. Mother and father see eye to eye in this family. They agree perfectly, and they talk over the things on which they agree as they sit there at dinner or breakfast. And do you know what the principal topic of conversation is? The bishop. How they despise the bishop! How they could tear him limb from limb! Everything the bishop does is wrong. Why, nothing in the world that bishop does could possibly be right. That father and mother sit there picking at the bishop and pulling him apart, and depreciating him, and doing all they can to make each other feel that the bishop is the most unworthy representative of the Church.

Did it hurt the bishop? The bishop went right on doing a fine job in the ward. But somebody was hurt. There was a little boy in that family, also. Whom did he believe? He believed Father and Mother. He had no reason to disbelieve them. They were his ideals. They were the law in that family. And when they, who laid down the law, constantly taught that boy by their own conversation to have no regard for the bishop, no regard for anything that the bishop did, they taught the boy to disregard everything for which a bishop stands.

That boy is now a grown young man. He does nothing in the Church. He has no respect for the Church, no respect for his bishop, nor for the men who installed the bishop.

Who is responsible?

Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God.

I have a friend who has a son, and every Sunday this friend goes out fishing or hunting. He is a member of the Church. He thinks he is a pretty good member of the Church, except that he does not observe the Sabbath. He does not pay his tithing. He does not observe the Word of Wisdom. But if you ask him, he is a good member of the Church.

He always used to send his little boy to Sunday School and to priesthood meeting. But when the little boy got old enough to realize what the father was doing and to realize what a strong interest there is out there on the stream with a rod in your hand, he wanted to go with his dad. The dad at first protested, not so much because he did not want the boy to stay away from Church, but because he thought the boy would be pretty much in the way. Nevertheless, the boy continued to ask to go with the dad, and finally he did. Then, every Sunday that father gave that son firsthand lessons in how to violate the Sabbath day, firsthand lessons in how to stay away from meeting, how to choose fishing on Sunday instead of going to Church.

What chance did the boy have of becoming converted to the gospel when the father was teaching the son how to break the law of God?

"Suffer the little children to come unto me, and forbid them not" by continuing in any bad habits that you have, "forbid them not" by teaching them violation of the commandments, "forbid them not" by setting the wrong kind of example, "for of such is the kingdom of God."

The Savior said something else:

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. (Matt. 5:19.)

The Lord also said at another time:

Woe unto the world because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh! (Matt. 18:7.)

I believe that one of our great Americans is J. Edgar Hoover, the head of the Federal Bureau of Investigation. At one time, Mr. Hoover talked about the juvenile delinquency problem, and, among other things, he said this: "Our youthful delinquency is a problem which strikes into practically every home in America. It is something to which every parent should give the deepest consideration, because the responsibility for youthful law infraction today lies more on the doorstep of the adult than it does on that of the youth. It exists largely because of a lack of discipline. It is due to a tendency to evade responsibility that parents in many instances have allowed their children to stray without proper guidance, and in straying, commit thousands of crimes which send so many of our boys and girls yearly into prison."

Last Saturday there was an editorial in the "Church Section" of *The Deseret News* which had to do with the example of parents to children in regard to the drinking habit. This editorial indicated that the great majority of drinking parents have drinking children, and the great majority of non-drinking parents

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have non-drinking children. It was based upon a study made by one of the large colleges in the eastern part of the United States. The editorial goes on:

The example of parents and its effect upon children is not at all limited to the use of liquor. It enters every other phase of the child's life.

Have you seen many children who were converted to prayer, for instance, who had parents who never prayed? . . .

Have you seen many children who are regular Church attenders whose parents never come? There are some, it is true, and they are to be commended most highly for it. But such are in the minority.

And when you find parents who criticize

the practices and officers of the Church, do you find a tendency in the children to do likewise?

When parents openly express disapproval of the law of tithing in the home, are the children apt to pay tithing?

When father and mother go fishing and hunting or on outings to the canyon on the Sabbath, do the children prefer to remain at home alone and go to Church?

Although parents do not realize it, every act of their lives has its effect upon their children. It is true that many children love higher principles than do their parents, and hold to those principles regardless of what their parents do. Such children are grieved at the weaknesses of their own parents, and wish it were otherwise. Children of that type are made of sterling

qualities, and should receive the encouragement of every person in the Church.

And then it concludes,

When the wise man of old said, "Train up a child in the way he should go," he certainly had in mind the power of example on the part of the parents.

Parents, you can encourage or discourage your child's faith and religious activity. By your own acts, you can either promote faith or you can destroy faith. Which will it be? "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God."

May we follow that instruction, in my humble prayer, in Jesus' name. Amen.

Trust in the Lord

by Marion G. Romney

OF THE COUNCIL OF THE TWELVE

MY BELOVED brethren and sisters, I ask for an interest in your faith and prayers, and I extend this invitation to the people who are watching over television and who are listening in on the radio.

I, too, would like to consider youth for a few moments, but I shall direct my remarks directly to them.

With the help of the Holy Spirit, for which I earnestly pray, I desire to encourage you young folk to put your trust in the Lord, and by keeping his commandments, live for his promised blessings. This I do because I know that no other course can qualify you to meet successfully the issues of life which lie ahead.

It is better to trust in the Lord than to put confidence in man.

It is better to trust in the Lord than to put confidence in princes. (Ps. 118:8-9.)

In these lines the psalmist has voiced an eternal truth which every soul will recognize and acknowledge sooner or later.

Some people, like Cardinal Wolsey, to their sorrow, learn it later. You will recall that he gave a long life in the service of three English sovereigns and enjoyed, while he did it, great wealth and power. Finally, however, he was shorn of all his greatness by an impatient king. It was only then, as he stood disillusioned among the ruins of his life, that he said (so Shakespeare puts it),

Had I but served my God with half the zeal
I served my king, he would not in mine age
Have left me naked to mine enemies.
(Henry VIII, Act III, Sc. 2.)

Now, my beloved young brothers and sisters, in the words of Alma I testify to you that I do know, as I know that I live,

that whosoever shall put their trust in God shall be supported in their trials, and their troubles, and their afflictions, and shall be lifted up at the last day. (Alma 36:3.)

And I plead with you to determine now, in your youth, to trust in the Lord and live for his promises. For there are promised blessings which follow, as the night the day, obedience to each of the Lord's commands.

Take for example, the promises given in the Word of Wisdom. Says the Lord,

. . . all Saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones;

And shall find wisdom and great treasures of knowledge, even hidden treasures; And shall run and not be weary, and shall walk and not faint.

And I the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel and not slay them. (D. & C. 89:18-21.)

This reference to the destroying angel passing by the children of Israel brings to mind that to persuade the Egyptians to let Israel go,

. . . the Lord smote all the firstborn in the land of Egypt, from the firstborn of Pharaoh that sat on his throne unto the firstborn of the captive that was in the dungeon; and all the firstborn of cattle.

. . . and there was a great cry in Egypt; for there was not a house where there was not one dead. (Ex. 12:29-30.)

But in his death-dealing mission the "destroyer" was to pass by, and did pass by, without slaying the firstborn therein, the homes of those Israelites who had marked their door lintels and side posts with the blood of a lamb, as directed by the Lord.

From this promise in the Word of Wisdom and other scriptures, it appears that there are destroying angels who have a work to do among the peoples

of the earth in this last dispensation. The Lord told the Prophet Joseph Smith that because all flesh was corrupted before him, and the powers of darkness prevailed upon the earth, these angels were

waiting the great command to reap down the earth, to gather the tares that they may be burned. (D. & C. 38:11-12.)

That was in 1831. In 1894, President Woodruff said:

God has held the angels of destruction for many years lest they should reap down the wheat with the tares. But I want to tell you now, those angels have left the portals of heaven, and they stand over this people and this nation now, and are hovering over the earth waiting to pour out the judgments. And from this very day they shall be poured out. Calamities and troubles are increasing in the earth, and there is a meaning to these things. (THE IMPROVEMENT ERA, 17:1165.)

Now, my beloved young brothers and sisters, in view of this revealed knowledge and understanding which the Lord has given concerning what is transpiring about us, is it not a glorious thing to have the assurance that if we will clothe ourselves with bodies purified through observance of the Word of Wisdom, these destroying angels will pass us by, as they did the children of Israel, and not slay us? Well, this is one of the blessings to follow observance of the Word of Wisdom.

The promised blessings for obedience to the law of tithing are many. One of them has to do with the productivity of the soil. I remember being impressed with this thought twenty-three years ago this conference as I listened to the remarks of Elder James E. Talmage. Henry said,

Do you know that the soil can be sanctified by the tithing of its products? The land can be sanctified. There is a relation
(Continued on following page)

tionship between the elements and forces of nature and the actions of men. (Conference Report, October 1923, page 68.)

This statement is in harmony with the sentiments of President Brigham Young. Said he,

Talk about these rich valleys, why there is not another people on earth that could have come here and lived. We prayed over the land, and dedicated it and the water, air and everything pertaining to them unto the Lord, and the smiles of heaven rested on the land and it became productive. (*Discourses of Brigham Young*, p. 483.)

A companion reward for paying tithing sounds almost like crop insurance. Listen:

Bring ye all the tithes into the storehouse, that there may be meat in my house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.

And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruits before the time in the fields, saith the Lord of hosts. (III Nephi 24:10-11.)

President Grant's boundless faith that the Lord would prosper those who were liberal with their means in building his kingdom has had a distinct effect upon my life. Many of you will recall his account of attending a Thursday morning fast meeting at which his bishop made an appeal for donations. President Grant, though a very young man, had \$50.00 in his pocket which he intended to deposit in the bank. But he was so impressed by his bishop's appeal that he tendered the whole \$50.00. The bishop took \$5.00 and handed him back \$45.00, stating that \$5.00 was his full share. President Grant replied, "Bishop Woolley, by what right do you rob me of putting the Lord in my debt? Didn't you preach here today that the Lord rewards fourfold? My mother is a widow, and she needs two hundred dollars."

"My boy," queried the bishop, "do you believe that if I take this other forty-five dollars you will get your two hundred dollars quicker?"

"Certainly," replied President Grant. Here was an expression of faith which the bishop could not withstand. He took the remaining \$45.00.

President Grant testified that on his way from that fast meeting back to work, "an idea popped" into his head, acting upon which he made \$218.50. Speaking on this incident years later, he said, "Someone will say that it would have happened anyway. I do not think it would have happened. I do not think I would have got the idea. . . . I am a firm believer that the Lord opens up the window of heaven when we do our duty financially and pours out upon us blessings of a spiritual nature, which are of far greater value

than temporal things. But I believe he also gives us blessings of a temporal nature." (THE IMPROVEMENT ERA, 42:457.)

Another reward for paying tithing is a guarantee against being consumed in the burning to accompany the advent of the Savior. In the eighty-fifth section of the Doctrine and Covenants, the Lord explains that his purpose in tithing his people is "to prepare them against the day of vengeance and burning," (v. 3) and in the sixty-fourth section he says,

Behold, now it is called today until the coming of the Son of Man, and verily it is a day of sacrifice, and a day for the tithing of my people; for he that is tithed shall not be burned at his coming. (*Ibid.*, 64:23.)

Personally I have always considered tithing to be the law of inheritance in the land of Zion, for the Lord said when he gave the law that all those who gathered to Zion should observe it or they should not be worthy to abide among the inhabitants of that land. (*Ibid.*, 119:5.)

And now, the last specific commandment to which I direct your attention is, "Thou shalt not commit adultery." (Ex. 20:14.)

You will recall, of course, Alma's teaching his son Corianton that unchastity is the most serious offense there is in the sight of God, save murder only. You will remember, too, these words from Paul's first epistle to the Corinthians:

Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?

If any man defile the temple of God, him shall God destroy. (I Cor. 3:16-17.)

Ten years ago the First Presidency said to the youth of the Church, "Better dead clean, than alive unclean."

I remember how my father impressed the seriousness of unchastity upon my mind. He and I were standing in the railroad station at Rexburg, Idaho, in the early morning of November 12, 1920. We heard the train whistle. In three minutes I would be on my way to Australia to fill a mission. In that short interval my father said to me, among other things, "My son, you are going a long way from home. But your mother and I, your brother and sisters will be with you constantly in our thoughts and prayers; we shall rejoice with you in your successes; and we shall sorrow with you in your disappointments. When you are released and return, we shall be glad to greet you and welcome you back into the family circle. But remember this, my son, we would rather come to this station and take your body off the train in a casket than to have you come home unclean, having lost your virtue."

I pondered that statement at the time. I did not then have the full understanding of it that my father had, but I remembered it every time I approached

temptation. I understand it better now, and I feel the same way about my boys as he felt about me.

I can think of no blessings to be more fervently desired than those promised to the pure and virtuous. Jesus spoke of specific rewards for different virtues but reserved the greatest, so it seems to me, for the pure in heart, "for they," said he, "shall see God." (Matt. 5:8.) And not only shall they see the Lord, but they shall feel at home in his presence. Here is his promise:

. . . let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God. (D. & C. 121:45.)

The rewards for virtue and the consequence of unchastity are dramatically portrayed in the lives of Joseph and David.

Joseph, though a slave in Egypt, stood true under pressure of the greatest temptation. As a reward he received the choicest blessings of all the sons of Jacob. He became the progenitor of the two favored tribes of Israel. Most of us take pride in being numbered among his posterity.

David, on the other hand, though highly favored of the Lord—indeed, he was referred to as a man after God's own heart—yielded. His unchastity led to murder. The consequences—like Lucifer he fell; he lost his families and his exaltation. (*Ibid.*, 132:39.)

And now, my young brothers and sisters and friends, I shall not say more except to renew my plea that you believe in and live for the promises of the Lord. Don't be as the people were in the days of Malachi. They argued that it was unprofitable and vain to serve God because, as they saw it, the proud were made happy, the wicked set up, and they that tempted God were delivered. Have the god sense to realize and remember that today, as well as in the days of Malachi, a book of remembrance is written before the Lord for those that fear him and think upon his name,

And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.

Then shall ye return, and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.

For, behold, the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

Says the Lord in a glorious promise to the righteous,

But unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. (Mal. 3:17-18; 4:1-2.)

Oh, my beloved young folk, believe in and live for the promises of the Lord by keeping his commandments. If you will do this, even though you do not

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now have full confidence in those promises, I assure you that that confidence will come.

... never be weary of good works, but ... be meek and lowly in heart; for such shall find rest to their souls.

O, remember, ... and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God.

Yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest let it be in the Lord; yea, let thy thoughts be directed

unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever.

Counsel with the Lord in all thy doings, and he will direct thee for good; yea, when thou liest down at night lie down unto the Lord, that he may watch over you in your sleep; and when thou risest in the morning let thy heart be full of thanks unto God; and if ye do these things, ye shall be lifted up at the last day. (Alma 37:34-37.)

God grant that it may be so, I humbly pray in the name of Jesus Christ, our Redeemer. Amen.

here upon this earth by revealing to them the gospel. Line upon line and precept upon precept were revealed until they had received the same gospel plan in its fulness as we have it today.

Part of that gospel plan was that Adam and his posterity should offer sacrifices. One day Adam was offering a sacrifice unto the Lord, and an angel appeared unto him and said:

... Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me.

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth.

Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. (Moses 5:6-8.)

On another occasion Adam and his posterity were also given the commandment to repent of all their sins and be baptized in the name of the Only Begotten Son. Even in that early age, Father Adam was told that the name of the Only Begotten was Jesus Christ, and that that name was "... the only name which shall be given under heaven, whereby salvation shall come unto the children of men." (*Ibid.*, 6:52.)

Enoch, Noah, and the other great prophets of antiquity received revelations similar to the ones that Adam had received; and they preached unto the people, saying unto them: "... repent of your sins and be baptized in the name of Jesus Christ, ... even as our fathers. ... " (*Ibid.*, 8:16, 19-20, 24.)

The Book of Mormon was originally written and brought forth in the latter day primarily for the purpose of testifying to the divine calling of the Only Begotten. It serves as a new witness that Jesus is the Christ, the Savior of the world, the Only Begotten of the Father, and the only name which shall be given under heaven whereby salvation shall come unto the children of men.

In his old age, King Benjamin, one of the great kings and prophets in the Book of Mormon days, called his people together for the purpose of turning the kingship over to his son, Mosiah. As part of the ceremony, he delivered to the people one of the greatest sermons that we find recorded in the holy scriptures. His instructions had such an overwhelming and powerful effect upon the members of his kingdom that they all fell upon the ground in humility and cried unto God to purify their hearts and forgive them of their sins through the atoning blood of Jesus Christ. (Mosiah 4:1-2.) They covenanted with the Lord to keep all of his commandments from that day forward. And then King Benjamin told those people that one of the principal purposes for calling them together was to give unto them a new name. He stated that the name that he gave them that day was the name of Christ. He said unto them:

... therefore, I would that ye should take upon you the name of Christ, all you that

(Continued on following page)

The Only Name Given Under Heaven

by Milton R. Hunter

OF THE FIRST COUNCIL OF THE SEVENTY

MY DEAR brethren and sisters, I do humbly trust and pray that the Spirit of God will direct me in the few remarks I make this afternoon and in bearing my testimony.

There has been a growing tendency during the past few years for ministers of various Christian religions, writers, and numerous others to deny the divinity of Jesus Christ. They put forth the claim that he was a great teacher and class him among the prophets, but they deny that he was literally the Son of the true and Living God.

We, the members of the Church of Jesus Christ of Latter-day Saints, revolt against such teachings, because we know different. We accept Jesus Christ as our Lord, as our God, as our king, as our Savior and Redeemer, as the Only Begotten Son of God here in the flesh, and as the embodiment of all that is good. In fact, in his pre-mortal life, even before this world was created, he enjoyed the status of godhood. Acting in that capacity, along with the Eternal Father, he helped to create this world, as well as many other worlds.

Before human beings were placed upon this earth, the gospel, the plan of salvation, was named after him, namely, the gospel of Jesus Christ; and he became known as the Author of the plan of salvation. Also, the priesthood was given to him, and named after him, being called the Holy Priesthood after the Order of the Son of God.

After mortal beings were placed upon this earth, and throughout various gospel dispensations, he served as the Mediator between the heavens and the earth. Acting in that capacity, he revealed the gospel truths, the will of the Father, through the holy prophets to the human family from age to age as the needs required.

He came to earth in the Meridian of

Time, being born of a mortal woman, a virgin, and being the Only Begotten Son of God in the flesh. Thereby he was endowed with a superior amount of godliness. He lived a perfect life while in mortality and through example taught us how to live. He closed his mortal probation by enduring that great suffering which was necessary for him to go through in order for him to take upon himself the sins of the world. So intense was his pain that it caused him to sweat blood from every pore of his body; and this he did that we might not suffer if we will keep his commandments. In modern revelation he declared:

For behold, I, God, have suffered these things for all, that they might not suffer if they would repent;

But if they would not repent they must suffer even as I;

Which suffering caused myself, even God, the greatest of all, to tremble because of pain, and to bleed at every pore, and to suffer both body and spirit. (D. & C. 9:16-18.)

Finally, after being crucified, on the third day he rose from the grave, broke the bands of death, and brought about universal resurrection. Therefore, every man, woman, and child that has ever lived, or ever shall live upon this earth, regardless of how righteous or how wicked he or she may have been, will rise from the grave and receive immortality through the grace of Jesus Christ. But to those who take upon themselves his name and faithfully keep his commandments, he has promised a blessed eternal life.

After Adam and Eve had been cast out of the Garden of Eden, having passed through the Fall, having had a veil drawn over their minds so that they had forgotten their pre-mortal existence and the gospel plan of salvation, Jesus began his work as the Savior

have entered into the covenant with God that ye should be obedient unto the end of your lives. (*Ibid.*, 5:8.)

King Benjamin's people took upon themselves the name of Christ and entered into a covenant to keep all of his commandments.

And it came to pass that there was not one soul except it were little children, but who had entered into the covenant and had taken upon them the name of Christ. (*Ibid.*, 6:2.)

Benjamin also instructed:

And now, because of the covenant which ye have made ye shall be called the children of Christ, his sons and his daughters; for behold, this day he hath spiritually begotten you; . . .

And under this head ye are made free, and there is no other head whereby ye can be made free. There is no other name given whereby salvation cometh; . . . (*Ibid.*, 5:7-8.)

Following the Savior's resurrection, he appeared to the people here in ancient America and taught them the same gospel plan of salvation that he had taught to the Jews while in mortality. After he had ascended into heaven, the people were discussing what they should name the church that he had established, and so the twelve disciples united in mighty prayer and fasting. As a result of their faith, prayer, and fasting, Jesus stood in their midst and asked what it was that he should do for them. They replied that there had arisen disputations among the people regarding what they should call the church, requesting:

We will that thou wouldest tell us the name whereby we should call this church. And the Lord said unto them: . . .

Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name? For by this name shall ye be called at the last day; . . .

Therefore, whatsoever ye shall do, ye shall do it in my name; therefore ye shall call the church in my name; and ye shall call upon the Father in my name that he will bless the church for my sake.

And how be it my church save it be called in my name? For if a church be called in Moses' name then it be Moses' church; or if it be called in the name of a man then it be the church of a man; but if it be called in my name then it is my church, if it so be that they are built upon my gospel. (3 Nephi 27:4-5, 7-8.)

The early Christians in the Mediterranean world took upon themselves the name of Christ. As you all recall, they were known generally as Christians. But as their numbers began to spread and become rather numerous in the Mediterranean world, and as the seeds of apostasy began to grow, about 185 A.D. the leaders decided to change the name to *Catholic*, meaning universal. Thus by choosing to call themselves "Universal" they lost the name, or set aside the name, that God had decreed would be the only name given under

heaven whereby mankind may be saved. This loss of the name of Christ went hand in hand with the loss of the priesthood and of the true ordinances and doctrines of the Master by the Catholic Church, thereby constituting the Great Apostasy.

The early Christian reformers broke away from the Catholic Church because of the numerous man-made, false doctrines, teachings, and practices that had corrupted the entire organization during the period of the Great Apostasy. One after another of these Christian reformers organized churches of their own. None of them, however, claimed divine revelation or restoration nor direct commission from Jesus Christ; but in a natural way their churches came into being, and they named them after men or after movements; for example, such churches as the Lutheran, Baptists, Methodists, Presbyterian, and numerous others, all man-made, and lacking divine authorization, came into existence as a result of the Protestant Reformation.

It should be kept in mind that not one of these early Christian reformers definitely took upon himself the name of Christ by calling his church in Christ's name. The Eternal Father was reserving that name for his Church, the Church which the holy prophets had predicted would be restored in the latter days. Therefore, on April 6, 1830, the Prophet Joseph Smith and five companions in Fayette, New York, acting in line with divine revelation from heaven, organized the Church of Jesus Christ. They took upon themselves the name of Christ; and they built that Church upon his gospel, as the Lord had pointed out that such should be a requisite for his Church. In his preface to the Doctrine and Covenants, the Lord Jesus Christ declared that he had given the Prophet Joseph Smith and his associates

. . . power to lay the foundation of this church, and to bring it forth out of darkness, the only true and living church upon the face of the whole earth, with which I, the Lord am well pleased. . . . (D. & C. 1:30.)

You and I, as Latter-day Saints and members of Christ's kingdom, are humbly and prayerfully looking forward to the great day when the Son of Man shall come to earth in his glory to reign one thousand years as the Lord of lords, and King of kings. We long for that priceless day when all people throughout the entire earth shall turn unto him and accept Jesus as their Christ their Savior, their Lord, their God, and their King. At that day they shall take upon themselves his name and keep his commandments. Peace and righteousness will prevail universally.

At the end of that one thousand years' period of time, this earth, which has been living under a celestial law, will die. Like the human family, it will be resurrected. At the time of that

resurrection, it will be quickened by a celestial power and raised a celestial orb, being the celestial degree of glory for all the people throughout the various gospel dispensations who have taken upon themselves the name of Christ and have kept his commandments sufficiently well to come back into his presence to dwell. (*Ibid.*, 88:17-19, 25-26.) This earth will be crowned with the glory of the Father, and it shall be given to the Son. It will then be Christ's world, his kingdom, for he has atoned it through the work that he did and the blood that he spilled. (*Ibid.*, 88:9; 101:65; 130:7, 9.)

Thus, after this earth is celestialized, the Only Begotten of the Father will reign here as the Lord and God of this earth. Those righteous Saints who have kept the commandments while living in mortality will, in accordance with their merits, enter into Christ's kingdom, even the celestial realms. They have become Christ's children, having been given to him by the Father. Thus, they . . . have become his sons and his daughters, . . . and shall be called by the name of Christ." (Mosiah 5:7, 8.)

Now, my brothers and sisters, I would like to bear my testimony. I know as I know that I live, as I know that I am standing here, that Jesus is the Christ, the Savior of the world, the Only Begotten of the Father, and that his name is the only name which shall be given under heaven whereby we can be saved. I know that by his sufferings at Gethsemane and Golgotha, sweating blood from every pore of his body, and by his atoning sacrifice, he took upon himself our sins and our sufferings if we will repent and keep all of his commandments. You and I who belong to the true Church of Jesus Christ should remember at all times that we have entered into a solemn and sacred covenant to render obedience to all of God's commandments. If we will prove faithful in doing so, I am as sure as I am sure that I am here today that we will rise with the just and, after standing before the judgment seat, be brought into the celestial world to be crowned with glory and exaltation. We shall be found "at the right hand of God," being heirs to Christ's kingdom; and we will be permitted to live eternally with our Savior upon this earth as celestial beings. At that day we will be counted his, even sons and daughters of Jesus Christ, and shall be known by his name, as a result of having taken upon ourselves the name of Christ and having proved faithful in all things.

May God bless you and me, even every member of the Church of Jesus Christ of Latter-day Saints, that we will keep all of the Lord's commandments and thereby live worthy of these great blessings and eventually receive the reward that comes to the faithful. May we some day come back into the presence of the Father and the Son, and be known by Christ's name eternally, the only name given under heaven whereby man may be saved, I humbly pray, through the holy name of the Only Begotten Son. Amen.

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THE ASSISTANTS TO THE COUNCIL OF THE TWELVE
Seated, left to right: Thomas E. McKay, Clifford E. Young, Alma Sonne, and George Q. Morris; standing, left to right: Stayner Richards, ElKay L. Christiansen, and John Longden.

Third Session, Saturday Morning, October 4, 1952

HIGH STANDARDS

by Thomas E. McKay

ASSISTANT TO THE COUNCIL OF THE TWELVE

PRESIDENT McKay and Counselors, President Smith, other General Authorities of the Church, and brethren and sisters: It is a great pleasure and privilege for me to be with you this morning, to partake of this fine spirit and to see so many of my brethren and sisters that I have visited in the stakes.

I am especially happy to be here this morning to hear our German choir, and last Saturday night in Huntsville I had the privilege of hearing our Swiss members give a wonderful concert. I am especially interested in these people, as you know, because I have spent considerable time among them—nine birthdays, to be exact, and three missions.

I enjoyed the opening prayer this morning, and I have especially enjoyed President Clark's talk on prayer. I love that theme, and the thought comes to me now of this statement: "Families that pray together, stay together."

I was especially interested also in the wonderful sermon delivered by President McKay in the opening session and in his remarks about his tour in Europe. Most of those countries I have visited.

I was very pleased to hear the greetings from President Bringhurst in Vienna. If I had time, if I were out in a stake where I was my own boss, I would tell you of the first baptism in Vienna. I had a wonderful experience there.

I love to hear the sermons of these brethren, especially of the First Presidency, and Brother Bowen. I wish he were here. We will miss him, especially will his wonderful sermon be

missed in the printed proceedings of the conference.

Of course, I enjoy listening to all the brethren, but I enjoy listening to some more than others. That sounds a little like President J. Golden Kimball. I should not say this, but when these things come into my mind, I generally let them out.

He said, "You know, Brother Thomas, I love all the brethren, but I love some of them a dang sight more than others." Well, I do love to hear all my brethren, and I have especially enjoyed these sermons. I have thought quite often, while President McKay and his charming wife and Lawrence and his fine wife were visiting over in Europe, that I was not afraid of their discovering something that I had done that I should not have done, and that is largely due to the influence of my mother.

When I was called on my first mission, just after the return of President McKay from his first mission, forty-two years ago, I was called also to the British Mission; my brother and my father had been there and they had given me names and addresses of people whom I probably would meet, and when I left, they knew I felt very weak, and I was. I was always a home boy, had never been away from home, never been out of the state of Utah—and when I arrived at the station, my parents were there, of course, and my brothers and sisters and a group of young people, and I did not want to break down before those young people. My mother knew that, so she did not say much to me, but she kissed me good-bye, and she

said, "My son, come home clean." Her lips quivered, and mine did, as I said, "Mother, I'll come home clean."

That was all we could say without breaking down, but I have never forgotten that promise. It has been a great help to me throughout my life. When I arrived in Liverpool—I had been seasick all the way—I remember dressing and coming out just a few hours before the boat arrived, and passengers looked around at me. I was dressed in a light suit, and was very slender, and I could hear them whisper, "Where did he come from?"

Brother James McMurrin of the European presidency met our boat; and as I shook hands with him, and gave him my name, he asked if I were a brother of David O. McKay. I said I was, and he replied, "if you make half as good a missionary as your brother, we will be satisfied. I think I'll take you to Scotland with me tomorrow night. We are holding conference in Glasgow."

Well, I expected to go there. I had a little black book full of addresses, and I thought that would be all right, only it frightened me to think of conference. But after the meeting the next day, where we each had an opportunity to bear our testimonies, Brother McMurrin came to me again. He put his hand on my shoulder and said:

"Brother McKay, what would you think, and what would your parents think if we sent you to Germany instead of Scotland?"

I dropped my head. I did not know for a minute what to say, and then I remembered what my father told me when he bade me good-bye. I am sure he was inspired. He said, "It does not matter so much where you work, as how you work. You go where the Lord wants you to go."

I repeated that to Brother McMurrin, and he put his arm around me and said, "That is wonderful." He said, "President Schulthies is in Berlin, presiding over the German Mission, and he has written asking for some missionaries who would probably make conference presidents later, and we haven't a missionary in this large group assigned to Germany. I think we will send you there."

Well, I took it with my chin up until I got to my room in the hotel, then my chin went down, and I tell you I had a good cry. But it was the best thing that ever happened to me, brothers and sisters. I should have been welcomed in Glasgow because of my brother and my father before me. It was up to me and the Lord now. I could not speak a word of German. I spent two or three days in London and then went to the World's Fair in Paris, where I visited until I received my appointment from President Schulthies.

I was assigned to Stuttgart, Germany, and by the way, I met Bishop Buehner there. He could understand my language, and I could understand him. He was two years old. I congratulate him on his appointment to the Presiding Bishopric, and I know his parents are

(Continued on following page)

proud, also, of his success here, and the success of his five brothers. They had a wonderful father and mother.

I spent a little over three years on this mission—three months in Stuttgart, three months in Munich, and then President Hugh J. Cannon was appointed to succeed President Schulthies, and he called me to preside over the Frankfort Conference, "Frankfurt on the Main," one of the most beautiful cities at that time in the world. How I love that city!

Brother Edwin Q. Cannon is presiding there now, and, by the way, he was one of my missionaries.

I was released and came home after a little over three years, and oh, the thrill, brothers and sisters, and you young people who are listening in especially, when I met my mother, took her in my arms, and said, "Mother, I have come home clean."

After six years, I was called to preside over the Swiss-German Mission, which included at that time all of Germany, Switzerland, France, Vienna, Austria, Hungary, and part of Rumania. I was still single, which is unusual—for a single man to preside.

I came home after a little over three years. My mother was not there in body, but she was in spirit, and I could say again, and I did, "Mother, I have come home clean."

Twenty-five years later, Sister McKay and I, and our two daughters, (our son was already there) were called to preside over the Swiss-Austrian Mission. Several months before we came home, Brother Rees, who was president of the East German Mission, was released on account of sickness. I received a cablegram from President Heber J. Grant appointing me to preside over the East-German Mission and to continue as president of the Swiss-Austrian Mission until my successor was appointed. They said, "Brother Joseph Fielding Smith will set you apart." He was there visiting the European Mission.

Before he got out of the mission and before he got a chance to set me apart, war was declared, and Brother Smith hurried up to Copenhagen to assist in getting our missionaries home. We sent all our missionaries from the East-German Mission to Copenhagen.

I went back to Basel, Switzerland, my headquarters, where we remained. I was in Berlin, however, when war was declared.

We remained in Switzerland until March, or just before the first of April 1940, when we returned home.

Again I could tell my mother, and I can still tell her, and I hope the Lord will help me so that when I am released from this earthly mission, I can still meet her, which I will, brothers and sisters. I know as sure as I am standing here that she will be there waiting, and as I say, I hope and pray that the Lord will continue to bless me, so that I can say, "Mother, I have come home clean."

That promise to her has always been a help to me, and it is a good thing to have some standard to guide you. I was very happy when Superintendent Curtis of the Y.M.M.I.A. of the Church informed me that the Boy Scouts had a special project this year of getting everybody out to vote. I took occasion to ask a few questions, and, among other things, about that Boy Scout promise, or oath, as it is sometimes called.

It is a wonderful thing for these Boy Scouts to have made that promise: "On my honor I will do my best to do my duty to my God and my country, and to obey the Scout law; to help other people at all times; to keep myself physically strong, mentally awake, and morally clean." I like to use that word, "clean." That is a great promise, and I am sure that that promise as given to my mother has helped me, and that those boys have received strength from that Boy Scout pledge. I am sure there would not be so much crime and corruption if there were closer adherence to the Scout law.

I am reminded of a story that might help. It came from a young boy in prison in the penitentiary. They had held a meeting there. One of our ward choirs had furnished the music. They had had a good speaker, I think it was Dr. Bennion, and after dismissal the inmates were reluctant to leave. There was a fine spirit there, and they remained seated, and quiet.

Dr. Bennion leaned over and informally spoke to them, and among other things he said, "I wonder if any of you boys," (and there were quite a number of just boys there) "would like to send a message to your comrades outside."

One young fellow arose and raising his right hand to get permission, said, "Dr. Bennion, I would like to send my pals a message: 'Don't kid yourselves that nobody hain't never going to find out.'"

It is not very elegant language, but I tell you it means a lot—"Don't kid yourself that nobody hain't never going to find out."

It is too bad that some of these men, some of whom are now in jail, and others who are still being investigated had not received that admonition and followed it.

In closing, may I urge, as the Boy Scouts are doing, all of you, to register and vote. I think I spoke upon this subject once before from this pulpit, but it is very dear to me—my right, my privilege to vote.

We have four more days for registering, brothers and sisters. The 7th, the 14th, the 28th, and the 29th of this month. Now, everyone of you, register or else you can't vote.

Sister McKay and I were in Ogden on the invitation of our Ogden Stake high priests' quorum. I was invited to make a few remarks, and I recalled that while I presided over that stake so many years, that quorum had, as a project, getting every member on the tithing roll—and they succeeded.

Then they undertook to make every member a non-user of tobacco. I called attention to that, and then suggested the project at this time, to get all the members and their wives, and the widows, to register, so that we could announce it as an example for all other quorums to follow.

As soon as I sat down, the president arose and said, "President McKay, we accept the challenge; we now invite the presidents of the other 194 quorums, as well as the presidents of seventies and elders and especially all senior members of the Aaronic Priesthood to unite with the Boy Scouts of America in their effort to get all to register and vote.

May I express my appreciation and heartfelt thanks for the gospel. It is the great plan of life and salvation and brings joy and happiness to all who live it.

I bear you my testimony to the divinity of the gospel as revealed to the Prophet Joseph Smith and handed down through the other presidents, including the present leader of the Church, President David O. McKay. I bear you this testimony in the name of Jesus Christ. Amen.

Faith Precedes the Miracle

by Spencer W. Kimball

OF THE COUNCIL OF THE TWELVE

I AM DEEPLY conscious of the fact mentioned by Brother Thomas E. McKay that not only Brother McKay but most of you would rather hear some speakers than others, and it makes me very apprehensive indeed. I appreciated greatly his testimony. It is good to have Brother McKay with us again.

I appreciated very much the remarks upon prayer by President Clark who has preceded us, and recently it came

to my attention that some statistics covering the last eight years were very encouraging, showing that there was a considerable increase in family prayer among the high priests, a greater increase in the seventies, and almost a hundred percent increase in the percentage of elders in this Church who are now having their family prayers, as compared to eight years ago.

I pay tribute to you, my brothers and
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sisters. I express to you my affection for all the time you devote, the effort you expend, the consecrated energy you give to the Church. It is a disappointment sometimes, however, to find some who are not willing to trust the Lord—to trust in his promise when he says, "Prove me and see." I often wonder why men cannot trust their Lord. He has promised his children every blessing contingent upon their faithfulness, but fickle man places his trust in "the arm of flesh" and sets about to make his own way unaided by him who could do so much.

The Lord has promised:

... prove me . . . if I will not open you the windows of heaven, and pour out to you a blessing, that there shall not be room enough to receive it. (Mal. 3:10.)

The Prophet Moroni stopped abruptly in his abridging to offer his own inspired comments concerning the matter of faith:

I would show the world that faith is things which are hoped for and not seen; wherefore, dispute not because ye see not, for ye receive no witness until after the trial of your faith. (Ether 12:6.)

Father Adam understood this basic principle.

... an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. (Moses 5:6.)

He showed his unwavering faith—his almost unbelievable faith—and since the witness and the miracle follow rather than precede the faith, the angel now sought to enlighten him:

And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father. (*Idem* 5:7.)

In faith we plant the seed, and soon we see the miracle of the blossoming. Men have often misunderstood and have reversed the process. They would have the harvest before the planting, the reward before the service, the miracle before the faith. Even the most demanding labor unions would hardly ask the wages before the labor. But many of us would have the vigor without the observance of the health laws, prosperity through the opened windows of heaven without the payment of our tithes. We would have the close communion with our Father without fasting and praying; we would have rain in due season and peace in the land without observing the Sabbath and keeping the other commandments of the Lord. We would pluck the rose before planting the roots; we would harvest the grain before its planting and cultivating.

If we could only realize as Moroni writes:

For if there be no faith among the children of men, God can do no miracle among them. . . .

And neither at any time hath any wrought

miracles until after their faith; wherefore they first believed in the Son of God. (Ether 12:12, 18.)

The Master said:

But, behold, faith cometh not by signs, but signs follow those that believe. (D. & C. 63:9.)

And these signs shall follow them that believe. (Mark 16:17.)

To the scribes and Pharisees who demanded signs without the preliminary faith and works the Lord said:

... An evil and adulterous generation seeketh after a sign. (Matt. 12:39.)

The Lord made it clear that faith was not developed by miracles. John said:

But though he had done so many miracles before them, yet they believed not on him. (John 12:37.)

In our own modern times we have eloquent evidence of this. Sidney Rigdon did not retain his membership in the kingdom even though he had, with Joseph Smith, witnessed marvelous signs. Had he not participated in the Great Vision and had he not been the recipient of many revelations? And in spite of all these manifestations from our Heavenly Father, he did not remain in the kingdom.

Oliver Cowdrey saw many signs. He handled the sacred plates; was visited by Moroni, the ancient; saw John the Baptist; received the Higher Priesthood from Peter, James, and John; and was the recipient of many great miracles, and yet they could not hold him to the faith.

Amassed evidence in signs and works and miracles failed to touch the stony hearts of the Savior's Galilean cities:

Then began he to upbraid the cities wherein most of his mighty works were done, because they repented not:

Woe unto thee, Chorazin! woe unto thee, Bethsaida!

... And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee, had been done in Sodom, it would have remained until this day. (Matt. 11:20, 21, 23.)

Paul speaking to the Hebrews said:

By faith Noah, being warned of God of things then seen as yet, moved with fear, prepared an ark to the saving of his house. (Heb. 11:7.)

As yet there was no evidence of rain and flood. His people mocked and called him a fool. His preaching fell on deaf ears. His warnings were considered irrational. There was no precedent; never had it been known that a deluge could cover the earth. How foolish to build an ark on dry ground with the sun shining and life moving forward as usual! But time ran out. The ark was finished. The floods came. The disobedient and rebellious were drowned. The miracle of the ark

followed the faith manifested in its building.

Paul said again:

Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. (*Idem* 11-12.)

So absurd it was to be told that children could be born of centenarians that even Sarah doubted at first. But the faith of a noble pair prevailed, and the miracle son was born to father multitudes of nations.

Exceeding faith was shown by Abraham when the superhuman test was applied to him. His young "child of promise," destined to be the father of empires, must now be offered upon the sacrificial altar. It was God's command, but it seemed so contradictory! How could his son, Isaac, be the father of an uncountable posterity if in his youth his mortal life was to be terminated? Why should he, Abraham, be called upon to do this revolting deed? It was irreconcilable, impossible! And yet he believed God. His undaunted faith carried him with breaking heart toward the land of Moriah with this young son who little suspected the agonies through which his father must have been passing. Saddled asses took the party and supplies. The father and the son carrying the fire and the wood mounted to the place of sacrifice.

"Behold the fire and the wood," said Isaac, "but where is the lamb for a burnt offering?" (Gen. 22:7.) What a heavy heart and sad voice it must have been which replied: "My son, God will provide himself a lamb for a burnt offering." (*Idem* 8.)

The place was reached, the altar built, the fire kindled, and the lad now surely knowing, but trusting and believing, was upon the altar. The father's raised hand was stopped in mid-air by a commanding voice:

... Lay not thine hand upon the lad, ... now I know that thou fearest God, seeing that thou hast not withheld thy son, thine only son from me. (*Idem* 12.)

And as the near perfect prophet found the ram in the thicket and offered it upon the altar, he heard the voice of God again speaking:

And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice. (*Idem* 18.)

This great and noble Abraham:

Who against hope believed in hope, that he might become the father of many nations. . . .

And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb. . . .

He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God;

(Continued on following page)

And being fully persuaded that, what he had promised, he was able also to perform. (Rom. 4:18-21.)

Father Abraham and Mother Sarah knew—knew the promise would be fulfilled. *How*—they did not know and did not demand to know. Isaac positively would live to be the father of a numerous posterity. They knew he would, even though he might need to die. They knew he could still be raised from the dead to fulfil the promise, and faith here preceded the miracle.

Paul again said to the Hebrews:

By faith they [the children of Israel] passed through the Red Sea as by dry land. (Heb. 11:29.)

The Israelites knew, as did Pharaoh and his hosts that

... They are entangled in the land, the wilderness hath shut them in. (Ex. 14:3.)

And as Pharaoh's trained army approached with all the horses and chariots of Egypt, the escaping multitudes knew full well that they were hemmed in by the marshes, the deserts, and the sea. There was no earthly chance for them to escape the wrath of their pursuers. And in their terror they indicted Moses:

... Because there were no graves in Egypt, hath thou taken us away to die in the wilderness?

... it had been better for us to serve the Egyptians than that we should die in the wilderness. (*Idem* 11-12.)

No hope on earth for their liberation! What could save them now? The gloating armed forces of Egypt knew that Israel was trapped. Israel knew it only too well. But Moses, their inspired leader with a supreme faith, knew that God would not have called them on this exodus only to have them destroyed. He knew God would provide the escape. He may not at this moment have known just how, but he trusted.

Moses commanded his people:

... Fear ye not, stand still, and see the salvation of the Lord, which he will show to you to day; for the Egyptians whom ye have seen to day, ye shall see them again no more for ever.

The Lord shall fight for you. (*Idem* 13-14.)

The mighty warriors pressed on. Hope must have long since died in the breasts of the timid Israelitish souls who knew not faith. Deserts and wilderness and the sea—the uncrossable sea! No boats, no rafts, nor time to construct them! Hopelessness, fear, despair must have gripped their hearts, and then the miracle came. It was born of the faith of their indomitable leader. A cloud hid them from the view of their enemies. A strong east wind blew all the night; the waters were parted; the bed of the sea was dry; and Israel crossed to an-

other world and saw the returning sea envelop and destroy their pursuers. Israel was safe. Faith had been rewarded, and Moses was vindicated. The impossible had happened. An almost superhuman faith had given birth to an unaccountable and mysterious miracle that was to be the theme of the sermons and warnings of Israel and their prophets for centuries.

Israel was later ready to cross into the Promised Land, the productivity and beauty of which could probably be seen from the higher hills. But how to get there? There were no bridges nor ferries across the flooding Jordan. Too deep for crossing in ordinary times, it was now at the time of harvest impossible to ford. A great prophet, Joshua, received the mind of the Lord and commanded, and another miracle was born of faith.

... and as the feet of the priests that bare the ark were dipped in the brim of the water. ...

... the waters which came down from above stood and rose up upon an heap ... and those that came down failed, and were cut off: ...

... and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. (See Josh. 3:15-17.)

And when

... the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. (*Ibid.*, 4:18.)

The elements find control through faith. The wind, the clouds, the heavens obey the voice of faith. It was by and through the faith of Elijah that the drouth, which devastated Israel, prolonged for three interminable years, was finally terminated when repentance had come to Israel.

... Ahab did more to provoke the Lord God of Israel to anger than all the kings of Israel that were before him. (1 Kings 16:33.)

And Elijah the prophet declared:

... there shall not be dew nor rain these years, but according to my word. (*Ibid.*, 17:1.)

The brooks dried up; rivers ceased to run; forage was scarce; famine was upon the land; and a king and his people were begging for relief—a people who had lost themselves in the worship of Baal. At Mount Carmel came the contest of power, which was mentioned here by President Clark, when a spectacular incident occurred. At Elijah's command fire came down from heaven and ignited the sacrifice and shocked the Baal worshipers once more into repentant submission.

Miracle followed faith again, and though the heavens were still clear and there was no indication of rain on the

parched land, the prophet warned King Ahab:

... Prepare thy chariot, and get thee down, that the rain stop thee not. (*Ibid.*, 18:44.)

With his face between his knees, as he sat on Carmel, Elijah sent his servant seven times to look toward the sea. Six times there were cloudless skies and calm sea, but on the seventh he reported: "Behold, there ariseth a little cloud out of the sea, like a man's hand." (*Idem.*)

Soon the heavens were black with clouds, and the wind was carrying them to Palestine, and "There was a great rain" and a dry, parched land was drenched in moisture, and the miracle of faith had again made good the promises of the Lord.

It was by the supreme faith of the three Hebrews that they were delivered from the fiery furnace of their king, Nebuchadnezzar. And the king asked:

... Did not we cast three men bound into the midst of the fire? They answered and said unto the king: True, O king.

He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the form of the fourth is like the Son of God.

... these men upon whose bodies the fire had no power, nor was an hair of their head singed, neither were their coats changed, nor the smell of fire passed on them. (Dan. 3:24-26, 27.)

Now, if you would discount these miracles of the Old Testament, how can you accept the New Testament? You would also have difficulty in accepting Paul and his associate Apostles, and the Lord Jesus Christ, for they have verified and documented those miraculous events.

Now, brothers and sisters, how can these stories of faith be brought into our own lives? Faith is needed here as much as ever before. Little can we see. We know not what the morrow will bring. Accidents, sickness, even death seem to hover over us continually. Little do we know when they might strike.

It takes faith—unseeing faith—for young people to proceed immediately with their family responsibilities in the face of financial uncertainties. It takes faith for the young woman to bear her family instead of accepting employment, especially when schooling for the young husband is to be finished. It takes faith to observe the Sabbath when "time and a half" can be had working, when sales can be made, when merchandise can be sold. It takes a great faith to pay tithes when funds are scarce and demands are great. It takes faith to fast and have family prayers and to observe the Word of Wisdom. It takes faith to do ward teaching, stake missionary work, and other service, when sacrifice is required. It takes faith to fill foreign missions. But know this—that all these are of the planting, while faithful devout families, spiritual security, peace, and eternal life are the harvests.

Remember that Abraham, Moses, Elijah, and others could not see clear-

ly the end from the beginning. They also walked by faith and without sight. Remember again that no gates were open; Laban was not drunk; and no earthly hope was justified at the moment Nephi exercised his faith and set out finally to get the plates. No asbestos clothes or other ordinary protective devices were in the fiery furnace to protect the three Hebrews from death; there were no leather nor metal muzzles for the mouths of the lions when Daniel was locked in the den.

Remember that there were no clouds in the sky nor any hydrometer in his hand when Elijah promised an immediate break in the long extended drouth; though Joshua may have witnessed the miracle of the Red Sea, yet how could

he by mortal means perceive that the flooding Jordan would back up for the exact time needed for the crossing, and then flow on its way to the Dead Sea.

Remember that there were no clouds in the sky, no evidence of rain, and no precedent for the deluge when Noah built the ark according to commandment. There was no ram in the thicket when Isaac and his father left for Moriah for the sacrifice. Remember there were no towns and cities, no farms and gardens, no homes and storehouses, no blossoming desert in Utah when the persecuted pioneers crossed the plains. And remember that there were no heavenly beings in Palmyra, on the Susquehanna or on Cumorah when the soul-hungry Joseph slipped quietly into the

Grove, knelt in prayer on the river bank, and climbed the slopes of the sacred hill.

But know this: that undaunted faith can stop the mouths of lions, make ineffective the fiery flames, make dry corridors through beds of rivers and seas. Unwavering faith can protect against deluge, terminate drouths, heal the sick, and bring heavenly manifestations. Indomitable faith can help us live the commandments and thereby bring blessings unnumbered with peace, perfection, and exaltation in the kingdom of God. May this be our desire to develop this kind of faith and may we finally attain the blessings which such perfect faith can bring, I pray in the name of Jesus Christ. Amen.

SUSTAIN CHURCH AUTHORITY

by S. Dilworth Young

OF THE FIRST COUNCIL OF THE SEVENTY

I REALIZE, my brothers and sisters, that conferences have to run somewhere nearly on time, and in the interest of time, therefore, I shall not talk to you about the thing which I had hoped to discuss, but I shall be happy to bear my testimony.

Before I do so, however, I should like just to say that while you are quite an awe-inspiring group from here, broken down into your component parts I realize that you are, like me, just ordinary folk, wanting to serve the Lord, desiring to do what is right and to follow the precepts of those who lead you.

I recognized your humanity yesterday when, while Brother Cowley was reminding us all of our duty to our wives, one couple came within the range of my vision. They sat happily together, but when Brother Cowley mentioned hand-holding, the man suddenly became alive and reached over and took his wife's hand. I could not tell whether it was repentance or whether it was a normal process, but as I looked at her, I am sure it was normal. She did not have that startled look, but basked in what to her was an ordinary procedure. And I am sure, as they listened, Brother Cowley said for him in poetical language, what he should have liked to say to his wife, had he been given the words. And I think she recognized it, too. I glowed along with them and wished that I might be close to mine so that I could do the same thing.

I am a member of the Church. I have been all my life. I accept its teachings.

I am convinced in my own soul that I am a child of our Father in heaven, and that the Lord Jesus Christ is the author of my salvation, and that he lives.

I accept without reservation, President McKay as the President of this Church, and therefore, as my President. I recognize him to be a man, and I know, too, as well as I know anything, that one cannot separate a man from his office. I used to think that one could, but one cannot. I am sure that I would love President McKay anyhow. I have had enough dealings with his family to be certain of that. It is a real pleasure to like the man, and then to like him, too, because he is the President of the Church.

I sustain him as a prophet. I do not believe that everything that he says is prophetic, but I earnestly pray always that I may have the gift of discernment, so that when he does speak prophetically I shall be able to recognize it and follow the instruction given.

I recognize him to be a seer. I believe that as the needs of this Church arise, he will be given sight, not only prophecy, but also sight into how things should happen and how things should be done, and having seen, he can interpret to me and to you the things which the Lord tells him to interpret.

I bear witness that he is a revelator, and he will reveal as the Lord gives him revelation all of the things of the kingdom which should come forth during his administration as the President of this Church.

What I say for him, I say for his counselors. I have the deepest and most profound respect and a sort of worshipful love for each of the brethren who assist him. I should like to emulate them. And I do, with all my heart, uphold and sustain them, even as they uphold and sustain him.

Now, I know that there are others who have this prophetic gift given to them, the Twelve and the Patriarch, besides the Presidency. I recognize, too, that it is not their lot to stand here as Presidents of the Church at this moment and tell you what to do, as would the President of the Church, and yet they are prophets, and seers, and revelators. On the occasions on which they preside in meetings, they are given the gift of prophecy, too. Them also, I uphold and sustain with all my heart, as I do my brethren, the Assistants, the Seventy, and the Bishopric.

But I go farther than that, I uphold and sustain with all my heart, too, my stake president. His right it is to receive inspiration from the Lord about how the Ogden Stake ought to operate; I am a member of that stake. I uphold and sustain, also, as having the gift of inspiration for his people, the bishop of my ward. When he comes to my house to ask me to do something or to put me in the way of my duty, I should not be a true member of the Church did I not heed his counsel. If I have any advice to give to you this morning, it is that I believe that obedience starts with the bishopric; that is, the Church member should be obedient to his bishopric, then to his stake presidency, then to the General Authorities. As you learn, bit by bit, to be obedient in the little things, so when the large and great things are propounded to you, you will neither falter by the wayside nor fall.

I am thankful and deeply grateful for my testimony. I do not know why I should have been blessed in this day to come forth at a time when the gospel is on the earth and the prophets are on the earth, but that they are, I have no doubt. And my thanksgiving goes to my Father in heaven, for the privilege of standing here now and bearing you my testimony, which I could not do without the gift of the Lord, and I do it in the name of Christ. Amen.

"Be Ye Doers of the Word"

by ElRay L. Christiansen

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY BROTHERS AND SISTERS. During the year that I have now served as a high priest assigned to assist the Quorum of the Twelve, I have increased my admiration for all of you people who are serving the Lord; for those who are willing to lay their own affairs aside to work on welfare projects; willing to travel for miles and miles, time after time, to attend their meetings, willing to give of their substance, their all, if necessary, for the work of the Lord, without equivocation. I have increased my admiration for these, for you, for all who have thus testified before the Lord that they love him—receiving from the Lord; giving to the Lord. That is as it should be.

How well trained, how well prepared, and how well tested, how useful they will be to him, when he comes again to reign upon the earth! They, I should think, who have proved themselves thus, would be among those whom he shall call forth to administer the affairs of his kingdom under his personal direction.

It is evident that the families of those who are thus engaged in Church work are among the happiest families in the world, because those who thus serve the Lord are recipients of that great blessing, peace of mind, which I think is one of the priceless blessings of life.

But whenever I think of these groups and individuals who thus serve the Lord, I wonder about those who, with us, have membership in this great Church and yet are satisfied merely to have their names upon the records; who do not feel impelled to give of their substance and of their time and talents, but who are willing to let suffice the fact that they are members of the Church.

Usually, they are born of goodly parents. They are willing to give passive acknowledgment of the truth of the gospel and of the reality of the Church of Jesus Christ. They, sometimes, give contributions but desire to be left alone, requesting that the ward teachers and Relief Society block teachers pass them by, feeling that the teachers can do them no good. How I wish we could do more for these members!

They point with justifiable pride to the devotion to and sacrifices for the Church made by their ancestors, and it is well that they should. My brothers and sisters, we should all be proud of our progenitors. Some of us forget, however, that as someone rightly said, no matter how tall your grandfather was, you have to do your own growing. So it is in this great Church—we all must realize that salvation is an individual matter; that none of us can be

taken into the celestial kingdom on the backs of others. We must earn our own position, both here and hereafter. It is not merely an acknowledgment that God lives and that this is the Church of Jesus Christ that will save us, but the application of that knowledge in good works.

Jesus once declared,

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (Matt. 7:21.)

And Jacob, speaking to the people in his day, some five hundred years before Christ, spoke of this same thing. He used stronger terms than I would care to use, if I were not quoting him.

But wo unto him that has the law given, yea, that has all the commandments of God, like unto us, and that transgresseth them, and that wasteth the days of his probation, for awful is his state!

O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves, wherefore, their wisdom is foolishness, and it profiteth them not. And they shall perish.

But to be learned is good if they hearken unto the counsels of God. (II Nephi 9:27-29.)

And so, my brothers and sisters, our knowledge must be translated into service; into good works.

Last spring, I attended the quarterly conference in one of the stakes in southern Idaho. Among the missionaries who reported was Sister Santana, a young woman of Mexican nationality. She had come to that stake to report her mission to those who had sent her. One of the families there had provided the funds for her mission, and it was reported that this Mexican girl had been instrumental in bringing into the Church more than fifty people during her time in the mission field. Among other things, she said through an interpreter: "My testimony is the brightest gem in my possession. It is of more worth to me than is my life. I hope to bear it in good deeds." And she added, to those who had helped her, "*Muchas gracias*." It touched our hearts to see her with this priceless combination of treasures, a testimony, and a desire to bear it in good deeds.

Any individual who has a testimony that is borne in clean living and in good works can expect to feel in that

testimony a tremendous motivating power. It will help to direct him in his life, to guide him, to prompt him, to warn him. It becomes a formidable weapon against evil itself.

Some have asked, "How may one receive a living, impelling, life-directing testimony, such as you speak of? How is such knowledge obtained?" The question was answered by Jesus, when he said:

... My doctrine is not mine, but his that sent me.

If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. (John 7:16-17.)

So any individual who will qualify himself by doing the will of God, may find this same assurance, and there is no other way that I know anything about.

The source of this knowledge was also explained by the Lord when in speaking to his disciples he asked this question:

... But whom say ye that I am?

And Simon Peter answered and said, Thou art the Christ, the Son of the living God.

And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. (Matt. 16:15-17.)

Now, Latter-day Saints accept these teachings, and multitudes testify, from their own experience, that they are true. Testimonies borne by individuals in conformity to the laws of the Lord, and through engaging in good works, are sure to induce happiness and bring contentment and peace to such individuals and to their families. Such testimonies may well lead one to exaltation in the kingdom of God.

On the other hand, those who may say, "Oh, I believe these principles all right, but I am not living as I should," or "I am too busy to accept an assignment in the ward or the stake or the quorum," or "I feel that when I have worked all week at my job, I should have the Sabbath day off, to seek pleasure and relaxation and to do what ever I would like to do." They have a testimony, it seems to me, that is barren and fruitless. To that individual, and perhaps to his family, it will cause them that to lose many of the sweet things of life such as we have heard related here this morning. Indeed such a philosophy may become the means of preventing the realization of the great eternal blessings which the Lord God would have them enjoy!

Again, those of us who bear testimony should live in harmony with our beliefs, declared in the Article of Faith, "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men," and we should reflect these attributes in our daily lives.

Not long ago I was told of a man in one of the professions, who bore his

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testimony in good deeds, and in "doing good to all men," at least all men who came to him. In spite of the pressure from the group to increase the fees that were being paid by their patients—in spite of recommendations to "make them pay, and to get all you can while you can," this fine man continued to pursue the practice he had followed in charging reasonable rates for his services and avoiding what he thought to be exorbitant and excessive charges.

Now, it seems to me, he is bearing his testimony in good deeds, as Sister Santana wished to do. He has peace of mind. He has his self-respect. He has the respect of his friends, his clients, and incidentally, he has almost more business than he can take care of.

A true measure of one's devotion to a principle is measured not by what he professes, but by what he manifests—day by day.

Twenty-five hundred years ago, a great philosopher, Confucius, put it this way: "Those who know the truth are not equal to those who love it, and those who love it are not equal to those who live it."

Well,

What doth it profit, my brethren, although man say he hath faith, and have not works? can faith save him? . . .

Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works.

Thou believest that there is one God; thou doest well: the devils also believe, and tremble.

But wilt thou know, O vain man, that faith without works is dead? (James 2:14, 18-20)

Throughout the Church, thousands and thousands are testifying by their

upright lives that God lives, that they are affiliated with the true Church of Jesus Christ upon the earth and by their untiring service and their desire to keep the commandments of God, leaders and members alike, as Abraham did, testify by their willingness to perform any and all duties that may be required of them of the Lord.

Like Sister Santana, they bear their testimonies in good deeds. They are, "... doers of the Word, and not hearers, only."

May each of us feel some responsibility in reaching out to those other wonderful people, well-born, well-qualified, and capable, and try to help them to translate their dormant testimonies into works and service of which the Lord approves. This I pray, and bear my testimony to the truth of this work, and I do it in the name of Jesus Christ. Amen.

Fourth Session, Saturday Afternoon, October 4, 1952

Be of Good Cheer

by Eldred G. Smith

PATRIARCH TO THE CHURCH

BROTHERS AND SISTERS, I sense very keenly the responsibility in standing here before you, and needless to say, I seek your faith and prayers in my behalf.

It is truly a responsibility and an honor to stand before you, and one cannot help, in standing here, but be conscious of the developments of this age and the many blessings that are ours. Truly this is a choice time, a choice generation in which to live. We have many blessings, beyond our ability to count them.

We have our troubles and difficulties, yet there is none of us who would care to exchange our opportunities in this generation for those of another. There are opportunities, for example, in education, beyond anything we have ever had in the history of the earth. We have educational buildings, school buildings, university buildings, much better equipped than they have ever been before. We have instructors better prepared, with a greater knowledge and a better method in teaching, than we have ever had before. We have books which contain knowledge which has never been given to man before. We have greater opportunities to go to school, to get knowledge and education. There are more scholarships offered. The opportunities for the masses to receive a higher education are increasing. A larger percentage of people are receiving a higher education all the time.

God has poured out knowledge in abundance. This is very evident in the field of science, and especially in medicine, in communication, in transportation. These scientific developments are the minor blessings of this generation. Add to these blessings that of the gospel, with the priesthood and the blessings of eternal sealings.

We have a knowledge of the plan of life. We know where we are going. We then should know that this life should be full of hardships and trials,

and only thereby can we grow. Trials which come to us are not those which came to our ancestors. Our posterity will have still different trials, yet we would not care to trade our opportunities of living in this generation for that of living in any other generation we have known of.

Yet, when we look ahead of us in this world of confusion and chaos, my heart goes out in sympathy especially to the youth who have a war and military service staring them in the face. They say, "What is the use of all this education, training, preparation for the future?" We look ahead, and we see political and economic confusion, so complicated, I wonder whether mortals have the ability to solve the problems at hand.

Satan is always trying to thwart the work of the Lord, and the Lord repeatedly uses Satan's efforts to fulfill his own purposes. Satan tried to break up our missionary work, but the Lord is at the helm, directing the affairs of man, and especially his work on earth. What was the source of our missionary supply, was taken and put into one of the greatest mission fields of the day, the armed services. There is a most important missionary work among the servicemen that can be done by none other than the servicemen, themselves. If these servicemen will but live the gospel and teach it to their associates, teach it to those with whom they come in contact, they will do a very great missionary service, that no one else can do.

We have had innumerable experiences from World War II, where people have joined the Church because of watching some serviceman who lived the gospel. And if the servicemen who are members of the Church will be real Latter-day Saints and live the gospel, using what leisure time they may have in a productive, beneficial man-

(Continued on following page)



Patriarch Eldred G. Smith

ner, and in teaching others by example as well as by precept, they will be doing a most important missionary service.

After reading the Book of Mormon, ask yourselves, how long would this Korean conflict last if ten percent of the United Nations armed forces were living righteous lives? Then go another step in your imagination, say, if ten percent were Latter-day Saint men living the gospel, and about fifty percent of all the servicemen were living righteous lives, the power of God would touch the hearts of men and bring peace into the world. And I do not know how we can have real peace any other way.

Circumstances are so complicated I wonder whether mortal man has the ability to solve them without the help of the Lord.

We as Latter-day Saints must keep the faith in the future, faith in man, faith in God, live the gospel so that everyone who sees our actions will have a desire to be as we are. They will then sense the happiness and the joy that come to us as the result of our knowledge of the gospel and that are displayed in our everyday life. Thus we will be teaching the gospel.

God will never permit trials to come upon us beyond our power to withstand them, as long as we will put our trust and faith in him.

I think the story of Job is a very good example of that, an example of

what life is here on the earth. Briefly and without quoting exactly, the story of Job, to me, tells the story of Satan making the statement to the Lord: Yes, Job is a righteous man; you surrounded him with so much I cannot reach him, but if you would let me go just a little way, if you would take just a little from him, I would show you that Job would curse the Lord. And so the Lord said, All right, I will permit you to go just so far. And so much was taken from Job, and Satan tried again and came back again, and said: If you would let me go just a little farther, I will show you that Job will curse the Lord. And each time, the Lord permitted Satan to go only so far. Satan could not go beyond that which the Lord permitted him. And time after time repeating it, until finally the Lord said, all right, Satan, you may have full control over job except you cannot take his life. Job by this time had become so strengthened, the Lord had permitted only that to come upon him which Job had strength to resist. Job had thereby been strengthened from it until he had the ability to withstand all the trials of Satan. He had come to a state of perfection. And is that not the state which we all seek to attain? Then, without trials, how can we get there?

Have faith and show your faith in your works. Be of good cheer, Satan cannot stand cheerfulness which comes from righteous living. Accept the present

as having the greatest opportunities of life and the future to become greater.

The modern scientific developments are a testimony to me that God is assisting the growth of his work on earth. Most of which has come since the restoration of the gospel. How would it be possible to carry on the administrative affairs of the Church, all over the world, and keep the Church in the unity of one faith and one doctrine, without the benefits of modern methods of scientific developments which we enjoy. How important is the press which makes possible standard instructions in doctrine, and through which we have the scriptures, and other methods of keeping our doctrine a unity all over the world.

How, too, could we do the abundance of sealing work for our dead, without microfilm and other like methods of obtaining records. How blessed are we that the Authorities can travel through the stakes and missions the world over and return so often to report and keep the unity of the doctrine together all over the Church.

How great are the blessings to the world because we have means of travel which permitted President McKay to make this wonderful trip to the missions of Europe, and in such a short time.

Thank the Lord for his blessings. May his choicest blessings be upon us, his people, with ever increasing faith and trust in him, I pray in the name of Jesus Christ. Amen.

A Testimony - Our Most Priceless Possession

by Thorpe B. Isaacson

OF THE PRESIDING BISHOPRIC

PRESIDENT MCKAY, President Richards, President Clark, and my beloved brothers and sisters, I am very grateful and thankful for the opportunity of being in attendance at this great conference of the Church, where we can be spiritually built up and strengthened in our faith, for surely we have felt the Spirit of the Lord here in every session of the conference, and we have been built up in our faith, and strengthened in our testimony.

We are here to receive instructions and to listen to the words of the prophets, seers, and revelators and servants of God, our Father.

The Lord said in the Doctrine and Covenants, 88 and 63:

Draw near unto me and I will draw near unto you; seek me diligently and ye shall find me; ask, and ye shall receive; knock, and it shall be opened unto you.

It is my humble and sincere desire and prayer that my Father in heaven will draw near unto me while I speak to you today, and I shall be grateful for an interest in your faith and prayers. This is always a very difficult assignment for me, and I am grateful to the Lord for his sustaining influence on

previous occasions. The Spirit of the Lord has been here in rich abundance. Before the conference started, the General Authorities met together, and with the beautiful prayer offered by Brother Lee, surely we felt the Lord's influence. We are meeting in his name. We are meeting to bear testimony as to the truthfulness of his work.

Before I say more, I should like to pay tribute, as suggested by Brother Stayner Richards and Brother Cowley yesterday, to my wife. I am one of that type of men who have a hard time saying the things I ought to say as often as I ought to say them. It is her birthday today, and I want her to know that I am grateful for her. I am grateful that she took me by the hand, as Brother Cowley so beautifully portrayed to us. I am grateful that she has given me encouragement when she has known that I was discouraged and down. I am grateful for her faith. Everything that I do of any consequence, I must credit in a large measure to her and to my Father in heaven.

Sometime ago I had in this great Tabernacle a man and his wife and a boy from the East, a man with whom I have been associated in business but

who had never been here before. As he came in here and stayed awhile, after the recital, he said, "There is something different here. What is it?" I gave him a Book of Mormon, and then we walked around, and he asked me again, and I said, "It is a little hard to explain, but I would like to tell you what I think it is. This is a house of worship, and if you could read the prayer that was offered at the dedication, you would know that this is a sacred building, and the thing that makes it different is that the Spirit of the Lord is here." It was not long until he spoke and said: "Well, it has to be something like that."

I want to say just a word to the youth of the Church, the young men and women, the young married couples. I would like to say a few words with reference to the value of your personal testimony, probably your most precious possession.

I realize there is great stress being placed on education, and rightly so. This Church has always sponsored and fostered education. Ever since the Pioneers came here, this Church has supported and sustained schools and universities, seminaries and institutes. This

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authorities have believed in education, but they have also stressed greatly spiritual, religious education in the hearts and souls of our young people.

Education has brought great credit to the Church and to this state. Just recently, there were four educators making a survey, an educational efficiency survey, on one of our great institutions in the state. They were all from the eastern part of the United States; none of them are native sons; and they have studied the trend of education in this state. They made great research, and the chairman of that committee came to me a while ago and said, "We have discovered two very unusual but very prominent factors about the education in the state of Utah." We are a small state and a poor state, and as we learned this morning from Dr. Woodward, speaking to the welfare workers, only three percent of the soil in this state is tillable, so we are not a rich state. The two factors that this great educator said astounded him were: (1) there is a greater percentage of the population in the state of Utah twenty-five years of age and over who have a high school education than in any other state in the union; and (2) there is a larger percentage of the people of Utah twenty-five years of age and over who have a college education than any state in the union. That is a great tribute to our pioneer fathers and to this Church and to this state.

But I would like to tell you, also, another word from Newton N. Ridwell, when he made this comment, speaking of spiritual, religious education:

He who knows books knows much; he who knows nature knows more; but he who knows God has reached the goal of human wisdom.

To the young people, your personal testimony will give you great happiness; a testimony as to the divinity of the Savior of the world, born as a babe in Bethlehem, a testimony as to the teachings of the Savior, the life of the Savior, his crucifixion on Calvary, the actual resurrection of the Savior from the tomb. What for? So that you and I could have eternal life.

Yes, a personal testimony as to the restoration of the gospel in this dispensation, the visit of the Father and the Son to Joseph Smith, the Prophet, as so beautifully given to us by President Joseph Fielding Smith. He was truly God's servant. Then he sealed that testimony with his life's blood as did that marvelous brother of his, Hyrum. Young people, you do have a testimony that this is true, and it will be a source of comfort to you in the hour of need.

Yes, the object of all gospel teachings is to promote faith and build a testimony. Without a personal conviction or without a personal testimony, our teaching may lack warmth and light. Testimony inspires testimony; conviction begets conviction.

A personal testimony after we have received it, I have learned, and I am grateful that I have learned it, needs to

be constantly reinforced. We may have had some faith-promoting experience in our lives, and many of us have; we may have even witnessed a miracle, and some of us have. Some one has said our testimony may be a dynamic concept based upon evidence, proof, and revelation. It may have been acquired through study and prayer, but if our testimony ceases to grow, it may finally cease to be.

Therefore, it requires each of us daily to try to improve our lives, strive to discipline ourselves and properly to conduct our behavior.

Our testimony needs to be constantly cultivated and strengthened to remain forceful and alive. A testimony of the gospel of Jesus Christ, a testimony as to the mission of the Prophet Joseph is a blessing earnestly to be desired, to be prayed for, and to be lived for. When once obtained, that testimony will shine as a beacon to others, and its flame will burn that other torches might be lighted; but if our testimony ceases to glow, it may be lost.

In the New Testament, we read of the experience of Saul of Tarsus. He was contending against the truth; he was persecuting the saints. He denied the divinity of Jesus, and then as he was en route to apprehend them and imprison them, he was suddenly confronted by the Master. He saw a blinding light, and he heard the Master say, "Saul, Saul why persecutest thou me?" And Saul said, "Who art thou, Lord?" And the Lord said, "I am Jesus whom thou persecutest." (See Acts 9:4-5.) Saul was stricken blind and led away, but later he was miraculously healed of that blindness. Surely, if any man had had a testimony to justify the feeling of having arrived, if any one experience would seem sufficient to entitle anyone to say, "This is enough, I need no more" Saul had that experience. He had been made to see, but if he had been content to relate his experience to his friends or if he had stopped growing, he would never have become the great Paul the Apostle. Saul of Tarsus was the acorn, and Paul the Apostle was the oak.

During the balance of his life he taught as a great missionary. In bonds he bore his testimony to kings, and on the ship, and in the dungeons. He was inspired by his testimony, and he bore that testimony the rest of his life.

The youth of the Church may sometimes wonder if they have a testimony. They may ask how it may be obtained. Some young people may be discouraged, and they may compare their knowledge and testimony with that of others, but let me plead with the young people never to become discouraged. Always remember that the full-bloom rose was once an unopened bud and that the ripened fruit was once just a blossom and that all great things came from small beginnings.

Yes, it is our individual problem, and probably a continual one, for all of us to make sure as best we can that our lives are such that we can hear the promptings of the Holy Ghost which we have received, that great Comforter,

the whisperings of the still, small voice. The Lord once said,

"But he that believeth these things which I have spoken, him will I visit with the manifestations of my Spirit and he shall know and bear record. For because of my Spirit he shall know that these things are true; for it persuadeth men to do good.

And whatsoever thing persuadeth men to do good is of me; for good cometh of none save it be of me. I am the same that leadeth men to all good; he that will not believe my words will not believe me—that I am; and he that will not believe me will not believe the Father who sent me. For behold, I am the Father, I am the light, and the life, and the truth of the world. Come unto me, O ye Gentiles, and I will show unto you the greater things, the knowledge which is hid up because of unbelief.

Come unto me, O ye house of Israel, and it shall be made manifest unto you how great things the Father hath laid up for you, from the foundation of the world; and it hath not come unto you, because of unbelief. (Ether 4:11-14.)

Prayerful, humble seeking will give you the answer, young people. I would say to all of you whenever you are in doubt, you need never hesitate to know where you can go and get the answer. The Lord will hear you; he will remove those doubts from your mind.

Oh, a testimony does not all come at once, but if continually developed and cultivated, it is a power and a strength that will be felt forever.

As Latter-day Saints our own personal testimony is not alone sufficient. Once acquired and reinforced, it is our duty as individual members of the Church to bear that testimony constantly to the world, to preach the gospel, and to bring salvation to the souls of men.

The Savior said:

And if it so be that you should labor all your days in crying repentance unto this people and bringing, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father! (D. & C. 18:15.)

Oh, the Master must have placed great value on every soul; precious are they in his sight.

An ancient philosopher once said:

Unless you bear with the faults of a friend, you thereby betray your own.

Young people, do not lose your testimony. You may discover sometimes that you are in doubt. I think we all have. You may sometimes wonder if your testimony is waning, but let that be a signal to you, let that be the time that you come to one of your brethren, one of your friends; that is the signal for you quickly to associate yourself with the Church and become very active in the Church, that is the time that you must confide in God your Eternal Father.

The person whose fate is most distressing is he who has lost his faith and his testimony. He may live near you or me—he may go about perform-

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ing his daily work, yet he is very much alone. He is unhappy, and he lacks a sense of belonging. Life seems to have no purpose to him; he is the man who having had a testimony has now lost it, but faith and prayer can return him to us and bring about a renewal of that testimony. It has happened to many, and it will happen again.

I want to plead with my friends and my associates, my brothers, my acquaintances, and with all men, to put aside those things which may be keeping you inactive in the Church. I would say to all men, repent of that which you have done that is wrong, go to your Father in heaven, go to your brethren whom you love. There is no reason you cannot go to your brethren. We love you; your bishops love you; you can come to us about anything; and we will treat you truly as our brothers. Do not live longer on the outside, no matter what is keeping you inactive in

the Church, whether it be your profession, whether it be your habits, whether it be that somebody has hurt your feelings; no matter what it is, put it aside. Come back into the pales of the Church, and receive those blessings that the Lord has in store for you. Great will be your joy; great will be your happiness.

It ought not to be hard for us to repent. None of us feel good when we do wrong. All of us feel better when we can go to the Lord and ask his forgiveness and when we can go to our brethren and put our hands in theirs and tell them of our shortcomings. Surely no man will take advantage of that kind of confidence. That is the feeling that exists in this Church. That is the brotherhood that is intended between us as brethren in the priesthood and brothers and sisters in the Church.

God grant that we can each have a

strong testimony to pull us over those rough spots in life. I am satisfied the happiest men I know of are these men, and I know why they are happy and you know why they are happy, because of the great testimony they have, because of their living close to the Lord, and partaking of his wonderful and sweet spirit.

May God grant that we may always have that brotherhood that President Stephen L. Richards often talks about. Just the other day I heard him say something like this: "All great men are engaged in some great cause," and what greater cause is there than the cause that we are engaged in, the cause of bringing salvation to the souls of men, and eternal life?

God grant that we may be strong, that we may stay close to the Lord, and when he says, "If you will draw near unto me, I will draw near unto you," (see D. & C. 88:63); may that be our happy lot, I humbly pray in the name of Jesus Christ. Amen.

"To My Son - Seek Ye The Lord"

by Oscar A. Kirkham

OF THE FIRST COUNCIL OF THE SEVENTY

I HUMBLY pray that the Lord will bless me, as I address you. How serious and important is this responsibility!

Yesterday I read from the Book of Isaiah; the first lines were a theme for the M. I. A. some time ago.

Seek ye the Lord while he may be found, Call ye upon him while he is near. . . .

Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy reward. (Isa. 55:6; 58:8.)

I would like to address myself, with the blessings of my Heavenly Father, to my sons. I am very happy that one of them is in the audience today. The others are scattered in different parts of the world. This is the admonition I would give to them: *Be worthy, and advance in the priesthood of God.*

What a glorious thing it is to be sufficiently humble, to live sufficiently worthy that one may speak and perform and bless and grow in the name of the Lord! What a glorious blessing our Heavenly Father has made possible in his great plan of salvation for the men of his Church to receive the priesthood of God. This great blessing I pray may be part of the blessings that the gospel brings to my sons. I hope they are worthy to advance in that glorious opportunity from deacon to high priest. A truly great adventure? Yes—adventure with the Lord, full of blessings the like of which no man can give you, it will

bring them to spiritual heights, and the enjoyment of full living.

How happy I was last summer on shipboard with 627 American youth going to Austria to a world jamboree of Scouts. When the Sabbath day came, we were having a sacrament service. Two of our young men took care of this sacred ordinance of the Lord. A stranger was standing in the door watching the ceremony. He was listening carefully to what was going on, and after these boys, holding the priesthood of God had humbly performed their sacred duty, he walked across the dining room and said to me,

I want two hours. I want them as soon as possible. I have seen nothing like this. I have felt nothing like this on our journey. These young men, blessing the sacred sacrament, calling upon the Lord that they may renew their covenants with the Lord to keep his commandments, that they may have his Spirit to always be with them. This is deeply impressive. Let me meet with you soon.

Yes, truly this is the greatest blessing from God, to speak and perform, to bless and grow in his holy name.

And I would like to express another wish to my sons and I say it with reverence, and with sincere desire: "*Be an active Christian citizen.*" On September 1, President Clark on his eighty-first birthday, was interviewed by the press. I was impressed by the message he gave to them. "This is a great day for each

youth," said President Clark, "but he must conquer it for himself, by work, and by right living." This is a theme for a young Christian citizen.

Not long ago I read a story of Benjamin Franklin. On one occasion he went to visit a friend. He took with him his seventeen-year-old son. When he came to the home of his friend, he said to him, "I wish you would bless my boy." The aged man put his hands upon the head of this youth, and said to him, "My son, God and liberty. God and liberty—remember these two words." So I say to my son, and your son, to every mother's son throughout the land, as you exercise the glorious right and privilege of Christian citizenship, let this be ever in your heart and mind, "God and liberty."

Next summer, July 17 to 23, fifty thousand boys will camp on the hills of southern California. My, what a glorious experience, a high privilege will be theirs, learning the art of living happily together, and to live as Christians, at least all have expressed their faith in God. I hope your son will be there. I would love to pitch my tent next to his. I would love to see him, as I have seen thousands of others, and before they retire at night, hear them give their prayers to God in thanksgiving and for guidance.

I have a friend whose son was killed in Japan. When his effects were sent home, the parents found a note in his uniform. The note read:

If I happen to die in this war, here is something I want you to do. I have a ten-thousand-dollar insurance policy, and I want you to take that money, and when the war is over, bring to America a Japanese boy and educate him, so that when he may go back to that enemy land, it will help him that he may build his life in the spirit of our democracy.

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There is Christian citizenship in its high expression.

I would love to have my son fill a worthy and honorable mission, yes, humbly and worthily. I just returned from touring the Canadian Mission. When I asked the young missionary men what is their greatest spiritual need, nearly all of them would answer, "To be humble—that's my need. To seek the Lord, to know the strength which comes when he is near." What a glorious experience it is for a young man to have the privilege of going on a mission, as a servant of the Lord, and I appeal to this great audience, today, and those listening on the air, God grant to you that high privilege, for the world is on its knees, waiting for you or your son or my son to come and bring the gospel's glorious message, that their lives may be made more beautiful before the Lord with spiritual blessings.

A final wish I make:

Son, go courting with a lovely Latter-day Saint girl, and go to a temple of the Lord and be married there, and build a good Latter-day Saint home.

What a lovely thing it was one year at M. I. A. time when nineteen couples came from California and were married in the temple here at Salt Lake City. How charming! What a delightful excursion that was! How eyes were filled with tears of rejoicing as they stood before the altar of the Lord and were married for eternity. What a beautiful experience when eleven young ladies of one of the Ogden stakes made a dress, a wedding gown, together, and in their turn, as opportunity came, each one of

them was married in this lovely dress. There are no more beautiful experiences than these. What a grand expression of love and appreciation it was in Prescott, Arizona, for a Brother Johnson and his good wife to sacrifice and save and plod along through the years until their seven boys and girls had had the privilege of going on a mission. Then one happy wedding anniversary time, the boys and girls had saved quietly, and the bishop had spoken to them about their father and mother, and they also were privileged to go on a mission. What a glorious blessing, and I wish it for my sons and daughters—a happy Latter-day Saint home.

These things I wish for my children and your children, and for them I humbly pray, in the name of Jesus Christ. Amen.

The Gospel Embodies ALL TRUTH

by George Q. Morris

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY DEAR brethren and sisters, I am thankful for the privilege of being with you in this great conference. As I approach this duty that has been assigned me, I humbly pray for the Lord to direct that which I should say, and I invite your sympathetic feelings and prayers in my behalf.

I think there is nothing any man can say of himself that will tend towards our salvation. The Lord has said that "we can do nothing in this work without him. I have been grateful in my heart during these services that we have the truth. How wonderful it is to have the truth upon which to stand; and to have it as a guide, as a support, as an enlightenment. The Apostle Paul referred to the gospel as "the power of God unto salvation." Truth is of God, and only truth tends towards salvation. There is no power in error except to destroy, to spoil, to bring sorrow and regret and failure. We often speak and frequently dwell upon the need for salvation. May we assume that we accept the truth, that we need salvation. We are here in the earth, banished from the presence of God until we come back into his presence through faith and through his gospel and through obedience. We can only come there through principles of truth and righteousness. We can come back into his presence, where we belong, only by following the plan that he has outlined for us. No one else could outline it. That is his prerogative. It is his work and his glory to bring salvation to his children, and he is the one to plan for that salvation. It is planned according to eternal principles.

tion. It is planned according to eternal principles.

I urge our young people with all my heart to learn the doctrines of this Church, for in its doctrines, in its precepts, in its teachings is the power of God unto our salvation. I urge the young people in this Church to accept as a fact, that whatever success they may attain to in life, if they do not secure salvation in the kingdom of God, then that success is failure. We are the children of God. We belong back in his presence when this life is over. If we do not reach there, we have failed. Only the principles of eternal life taught in the gospel will bring us to that salvation.

So many people say, "Well, we want to be honest. We want to be good citizens. We want to be true to our neighbors and our friends. We need no intermediary between us and God. We will do what is right and trust to the future." Well, they are leaning on a broken reed. God has prescribed the principles that will save us and exalt us in his presence, and they are embodied in the teachings of the Church. And we are taught these principles because they are necessary for our salvation. I would that all our young people would study the doctrines of this Church faithfully, be constant readers of its scriptures, and know what is truth. Then when they go forth in the world, in their affairs, in college, in their occupations, they would have standards by which to judge all things; and if any things are con-

tacted in their lives that do not conform to the teachings of this Church, that are contrary to it and the teachings and principles of the gospel, then those things should be rejected or laid on the shelf. They should not be adopted.

Now the Lord teaches us that we are the children of God, that we have a Father in heaven. That is a fundamental truth of the gospel. And that we are to worship him and keep his commandments. I remember not long ago reading of a survey made among college students. They were asked to give their conception of what God was like, and one of them said he considered that God was like an oblong cloud. Well, now I don't know where he got that idea, that God was an oblong cloud. He didn't get it out of the teachings of the Lord Jesus Christ or the gospel of Jesus Christ. What salvation can there be in believing that God is an oblong cloud. It is an error. It cannot save. It can only destroy. We frequently go, and our elders have gone to others to bring them the message of the gospel, and as we begin to teach them the reality of God as our Father, they immediately reject the idea of God being in the form of man or being in any form that we can conceive of and understand because they say, in their superior knowledge, that God is unknowable. If we could know God, they say, he wouldn't be God. Well, to such extremes have gone the speculations and rationalizations of men who have not known the truth. Can there be inspiration? Can there be help, such as the brethren have been speaking of in having blessings and guidance and comfort and support, from an unknown God? The teaching of the gospel is that a knowledge of God and of his Son, Jesus Christ is essential for our eternal life and salvation.

We are taught to believe in faith and repentance and baptism, for admission to his Church and kingdom. Can we believe in something else and be saved through it? It is impossible.

(Continued on following page)

I went into a great New York church, one of the finest in New York, at the beginning of last year. There was a splendid audience of men and women. I respect them and give them full credit for sincerity in their worship. It happened to be the time when they received new members into their church. There stood up on the front row about five or six people who had come to join the church. One of the ministers came down to the front seat and said to them, "Do you believe in Jesus Christ?" They said, "Yes." He stepped up to them and shook hands with them, and said, "We welcome you into the church." Now does that mean salvation for them through that church? He didn't say, "I welcome you into the Church of Jesus Christ." He was consistent in that, because people are not brought into the Church of Jesus Christ in that way. The Apostle Peter told them how to come into the Church—when they had repented of their sins to be baptized in the name of Jesus Christ for the remission of their sins that they might receive the gift of the Holy Ghost. That's a true principle. If we believe in that and obey that

principle, then there comes salvation to us as we go forward obeying the truth. And so we may progress with respect to all truth.

The statement is frequently made that the gospel embodies all truth, and I can see one very good reason for saying that, because the Lord says that if we will keep his commandments, we will grow in knowledge and in truth until we have all truth. It is our prerogative as children of God, by obedience, to gain all truth. It is all embodied in the gospel of Jesus Christ.

I hope that when our young men go out to college that they will continue their study of the scriptures, that they will continue their activities in the Church insofar as it is possible where they are located; and if they are desiring with all their hearts to continue in their activities, they will probably find a way of doing it. I believe that young men may go through college and preserve their faith and grow in faith and in intelligence and understanding if they will be faithful and true to their religious obligations, but if they do not do that, they may lose their faith. If there is anyone who wants to go to

college and hasn't the spiritual capacity to take on a college education without losing his faith, he had better stay on the farm and do his duty in the Church, and serve his fellow men and serve God, and grow in knowledge and intelligence and power there, because all the things he might get in colleges do not lead to intelligence. If a thing is true, it does. If it isn't true, it does not.

So, my brethren and sisters, thank the Lord for the truth. Thank the Lord for the gospel of Jesus Christ. Thank the Lord for the splendid leaders God has raised up to instruct us and counsel us and direct us. Let our youth preserve teachable hearts and minds, enlightened by the spirit and power of the Holy Ghost. Then they can go through all the colleges in the world, and all the occupations and needed experiences in the world, and preserve their faith and be successful as men among men, and always be thorough Latter-day Saints, and then they are successful indeed.

May God give us power, and the youth of our Church power, to hold on to the faith, to love it with all their hearts, to incorporate it in their lives, to give it first place, so that God may bless and preserve them, and may we all do this and follow this principle, I humbly pray, in the name of Jesus Christ. Amen.

BE YOURSELF

by Henry D. Moyle

OF THE COUNCIL OF THE TWELVE

O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people! (Alma 29:1) was the statement of the Prophet of old.

I am sure today in our lives many of us wish that we were something other than we are, thinking likely that their lot is preferable to our own. But Alma said further:

Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God that there might not be more sorrow upon all the face of the earth.

But behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me. (*Ibid.*, 29:2-3.)

I believe that we, as fellow workers in the priesthood, might well take to heart the admonition of Alma and be content with that which God hath allotted us. We might well be assured that we had something to do with our "allotment" in our pre-existent state. This would be an additional reason for us to accept our present condition and make the best of it. It is what we agreed to do.

We are told in the Doctrine and Covenants that

He that keepeth his commandments receive truth and light, until he is glorified in truth and knoweth all things.

Man was also in the beginning with God. Intelligence, or the light of truth, was not created or made, neither indeed can be.

Then the Lord says:

All truth is independent in that sphere in which God has placed it, to act for itself, as all intelligence also; otherwise there is no existence. (D. & C. 93:28-30.)

For that to be true, we had our own free agency in our pre-mortal existence, and whatever we are today is likely the result of that which we will to be heretofore. We unquestionably knew before we elected to come to this earth the conditions under which we would here exist, and live, and work. So little wonder it is that Alma of old said that we sin in the thought, or in the desire, or in the wish that we were someone other than ourselves. He said further:

Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

Why should I desire that I were an angel, that I could speak unto all the ends of the earth?

For behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach his word, yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true.

I know that which the Lord hath commanded me, and I glory in it. I do not glory of myself, but I glory in that which the Lord hath commanded me; yea, and

this is my glory, that perhaps I may be an instrument in the hands of God to bring some soul to repentance; and this is my joy. (Alma 29:6-9.)

I have a conviction deep down in my heart that we are exactly what we should be, each one of us, except as we may have altered that pattern by deviating from the laws of God here in mortality. I have convinced myself that we all have those peculiar attributes, characteristics, and abilities which are essential for us to possess in order that we may fulfil the full purpose of our creation here upon this earth.

Once again, that allotment which has come to us from God is a sacred allotment. It is something of which we should be proud, each one of us in our own right, and not wish that we had somebody else's allotment. Our greatest success comes from being ourselves.

I think that we can console ourselves best by believing that whatever is our allotment in life, whatever is our call in the priesthood, the Lord has been wise and just, and I might add, merciful, in giving to us that which we need to accomplish the particular purpose of our call.

Furthermore, when we are in the full exercise of our faculties, and live in obedience to the laws and commandments of God, that which we do in fulfillment of our call as holders of the priesthood or officers in the Church is all that the people who are thus affected

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deserve. Otherwise, God could not be just, and we know he is.

If we apply that principle to our lives, practically, does it not mean that when the bishop or the stake president, or the President of the Church, calls upon us to fill an office or to render a service to our fellow men, we should accept that call with an assurance that we possess the essential qualifications given to us of our Heavenly Father in order to properly fulfill that mission?

I think this is peculiarly true of those of us who may be called upon missions to go into the world and preach the gospel of Jesus Christ, the highest calling that can come to man, that call which the Savior of mankind gave to his disciples last of all preceding his ascension to heaven, to go into the world and preach the gospel to every nation, kindred, tongue, and people.

I wish we could take to heart the admonition of President Joseph Fielding Smith today and utilize those faculties which God gave us that have been religiously and sacredly allotted to us for our use in the fulfilment of life's mission, that we might be fully qualified through our own efforts, as well as through that endowment which we inherited and received from our Father in heaven to go into the world and preach his gospel to his children who wait in darkness to have truth and light brought to them by men who have been qualified by endowment, and by perseverance, and by their own work thus to accomplish this purpose.

We cannot be satisfied with the fact that we are Latter-day Saints and that we have received the priesthood, and that various calls have come to us. If

we have the true perspective of life and of our mission, we would qualify ourselves from youth to meet any and every responsibility that might come to us. That is peculiarly necessary for a people to believe and to practice when they profess to the world that the men who preside over them in the Church and in the priesthood of God have been called of God by those who are in authority to preach the gospel and administer in the ordinances thereof.

If we truly believe the fifth Article of Faith, if we truly believe that we have such a mission upon this earth to fulfill, then indeed will we be diligent in preparing ourselves to meet the responsibilities of life. We shall feel qualified to go anywhere and to listen to any doctrine, whether it be of man or of the devil, and be sure before we go that we will come back firm in the knowledge of the eternal truths that God has revealed in these latter days through his prophets.

We need not fear the philosophies of the world. We will not need any enlightenment or any instruction or any assistance from anyone but the Comforter. For I bear witness to you today that if we accept of the Lord the allotment which he has given to us as our birthright, as our inheritance, and we build upon it as we should, that we will enjoy all through our lives that Comforter which the Savior promised his disciples.

The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you. (John 14:26.)

I hope and pray, my brethren and sisters, that we will be diligent in understanding and appreciating the eternal truths of the gospel of Jesus Christ, that we will live and not merely exist. There can come into our lives no greater thrill than to be conscious of the fact that we have taken those faculties that God has given us and utilized them as our Father in heaven intended that we should.

I was thrilled beyond measure the other day. I have a little grandson three years of age. I found him and myself in front of a show window. He said: "Granno, buy me something." I looked hastily over the articles, and I thought every article in the window was intended for a little girl, dolls, etc.

I said, "There is nothing there for a boy," but almost in an instant he looked up at me with his big eyes, and he said, "Why, Granno, there is a truck there. Men drive trucks."

I was thrilled to think in that mind three years of age that that power to utilize the intellect, to think and to reason existed there so early in life, and brought to that young man, at the moment at least, the desired results.

Now I hope and pray, my brethren and sisters, that we will all place ourselves in the position where we can utilize these faculties just as that child did, in every circumstance of life, and have come before us, through our obedience, and through the guidance and direction of the Holy Ghost the right answer to all our problems.

May God so bless us I humbly pray in the name of the Lord, Jesus Christ. Amen.

Fifth Session, Sunday Morning, October 5, 1952



THE FIRST COUNCIL OF THE SEVENTY

Levi Edgar Young, Senior President of the First Council of the Seventy, front row, center, with Antoine R. Ivins, left, and Richard L. Evans, right.

At rear, left to right: S. Dilworth Young, Oscar A. Kirkham, Milton R. Hunter, and Bruce R. McConkie.

DECEMBER 1952

"SEEK YE DILIGENTLY"

by Levi Edgar Young

PRESIDENT OF THE
FIRST COUNCIL OF THE SEVENTY

MY BRETHREN AND SISTERS: The history of the Latter-day Saints since the organization of the Church in 1830 is one of the most marvelous stories of all time. The glory of its history is the fact that there has been a divine purpose and ideal to be worked out in this life. This divine purpose is based on faith in God, intelligence, and foresight. Many visitors from all over the world come to ask about the real meaning of our religion. A few days ago there sat in my office a Mr. Walter Mallin, a repre-

(Continued on following page)

sentative of one of the surviving newspapers of Western Germany. With two other newspapermen, he had been sent to America to make a study of the government, the education, and the religion of America. He came to Salt Lake City, as this was one of the centers he had been directed to visit, for he knew that we had many German converts. It would be impossible to tell you the many questions he asked, but the most important one to him was how our religion has worked for education. He was told about our ideals of education and religion.

In a recent book entitled *Education—America's Magic* by Raymond M. Hughes, President Emeritus, Iowa State College, and William H. Lancelot, Professor of Vocational Education, Iowa State College, we have the latest statement concerning education in America and in the respective states of America. Speaking of the place of the states of the Union in education, the authors of this book tell us that, "Utah has first place among the states by a wide margin." In speaking of the place of Utah, we find it leads all the states in adult education.

This appears to be due almost wholly to the high value placed on education by the people of Utah, coupled with high efficiency in the expenditure of funds devoted to school purposes. This combination of great effort and high efficiency in the utilization of school funds seems to have operated in a remarkable manner to overcome many handicaps.

The general condition of education in Utah is also made by Professor Ellsworth Huntington of Yale University in his interesting book, entitled *Civilization and Climate*, when he writes:

The proud position of Utah is presumably the result of Mormonism. The leaders of that faith have had the wisdom to insist on a thorough system of schools, and have obliged the children to attend them. The "Gentiles" have in self-defense been forced to do equally well, and the result has been admirable. Whatever one may think of Mormonism as a religious belief, it must be credited with having accomplished a remarkable work in spreading a moderate degree of education almost universally among the people of Utah. . . .

Furthermore, the German correspondent was told what his compatriot, Count Keyserling, once wrote. The learned philosopher visited America a few years ago, and on his way across the continent, he stopped off in Salt Lake City. As a result of his visit, he wrote in his famous two-volume work these words:

Undoubtedly Joseph Smith and Brigham Young were just as genuine prophets as were Moses, Luther, and Calvin; only they were exceedingly uneducated.

Then he continues:

We Occidentals are not men of understanding, but men of action. The same Mormons whose religious ideas seemed so

childish, have achieved a civilization hardly attained by any other people; in barely half a century, they have changed a salt desert into a garden. They are moreover admirable citizens, law-abiding, honest, and progressive. . . .

It is the farsightedness, the quiet and confident patience, the supreme faith in God with which our people have worked. Beginning with the Kirtland Temple, they built, not for present satisfaction, but for some deep and noble purpose for their God. In the Kirtland Temple, the Prophet Joseph Smith showed a great love for education and established Hebrew, Greek, and Latin classes, and attended them himself. In Nauvoo, schools were established and a university founded, all for a great and noble purpose. Their lives were the embodiment of political, civil, and religious faith. Let us consider for a moment just one line of thought, an idealism that remains always among the Mormon people. We speak of schools in Kirtland and later in Nauvoo, activities in educational pursuits that eclipsed all other peoples on the American frontier.

Taking their name from a number of our Lord's disciples, the "Seventies" of the Church of Jesus Christ of Latter-day Saints form the central council of the missionary activity of the organization. As early as the Nauvoo period of Mormon history, the need for a fine library was keenly felt, for the seventies must then as now be eagerly reading and searching for the truths of the gospel. In *Times and Seasons*, January 1, 1845, the following item was published:

Among the improvements going forward in this city, none merit [sic] higher praise, than the Seventies' Library. The concern has been commenced on a footing and scale, broad enough to embrace the arts and sciences, every where: so that the Seventies', while traveling over the face of the globe, as the Lord's "Regular Soldiers," can gather all the curious things, both natural and artificial, with all the knowledge, inventions, and wonderful specimens of genius that have been gracing the world for almost six thousand years. . . . (forming) the foundation for the best library in the world!

Nauvoo was destroyed while the Saints were marching to their new home in the far west. But the dreams of the people were never lost, and on July 15, 1851, we read in the Fifth General Epistle of the Church, describing Salt Lake City, the following:

On November 27th, the quorum of Seventies in conference assembled, agreed to erect an extensive rotunda in Great Salt Lake City, to be called the "Seventies' Hall of Science," and Joseph Young, their President, was appointed trustee and superintendent of the work. The foundation of the hall is commenced on East Temple and Second South streets. [Now Main and Second South Streets.] . . . The design is highly commendable to the brethren and such a building is much needed in this place.

Truman O. Angell, later named as the architect of the Salt Lake Temple, was commissioned to draw the plans for the building, as shown by the long forgotten drawing recently found.

Had the project been carried out, the structure undoubtedly would have possessed unusual architectural interest, for it had a majesty and beauty all its own, surpassing anything on the frontier in originality and dignity. Truman Angell's plans show his response to the contemporary Gothic revival, then in its early stages. It was designed to be the repository for the first library brought to Utah in 1851, but owing to the poverty of the people who were just beginning to establish their homes, President Brigham Young prevailed upon his brother Joseph, President of the Seventy, not to build for some years to come. For this reason the edifice was never started. The seventies continued collecting books, however, and they soon had a fine library of the modern and ancient classics. From the time of the organization of the First Quorum of Seventy in Kirtland, their duties were pointed out by the Prophet Joseph Smith, and they came to realize that they were to be the teachers, the missionaries of the Church. Sensitive to the words as found in the 109th section of the Doctrine and Covenants:

. . . Seek ye diligently and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom, seek learning even by study and also by faith. (D. & C. 109:7.)

They had a deep desire to have a library of religious, historical, and literary works, that would give them the urge for self-development.

The seventies became readers of the finest literature of the world, beginning with the Holy Bible, the Book of Mormon, and the two other Church works. The people were poor in purse, but they were concerned with certain influences which were given in the writings of great authors. Sublime was their reverence for knowledge which is akin to the love of truth. They knew that a great work of any sort could only be achieved by the power of some ideal. And it is high ideals in the conduct of life that survive.

There was hardly a family living in remote parts of the territory but what had books, and I think many of you can recall the libraries of the Sabbath schools of the early days. President Joseph Young and his co-laborers in the First Council of the Seventy continued through the years to collect books, and the Mormon people became great readers of literature. Many of you older members of the Church can recall the great teachers that were once in the schools and colleges here. A Princeton University professor in his *Life of Mr. Justice Sutherland* has written reverently of Dr. Karl G. Maeser, and others have given the history far and wide of many of the glorious intellects of this people who lived back in pioneer times. There were writers, too, in the earliest days, and it was William Cullen Bryant who

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chose one of the poems of Sarah E. Carmichael to be in his anthology of American verse. Many of the missionaries who went abroad long years before the railroad, carried in their hand-carts the works of Shakespeare and the German writer, Goethe. My own father carried with him to England in 1857 the essays of Francis Bacon. Practically in every ward of Utah, a library was established in connection with the Sabbath schools. Fortunately, we have in our possession a catalogue of the Seventies Library, which does not classify the books, but there were writings on religion, languages, government, education, ethics, and the various phases of the sciences.

In addition to the Seventies' Library was the territorial library brought by ox teams to Utah in 1851. It had been purchased in New York City by Dr. John M. Bernhisel and was a wonderful collection of books. There were the works of Shakespeare, Milton, Bacon, Homer, Juvenal, Lucretius, Virgil, Euripides, Sophocles, Plato, Montaigne, Tacitus, Spenser, Herodotus, Goldsmith, and many others of the great masters of the world's best literature. The library received copies of the *New York Herald*, *New York Evening Post*, the *Philadelphia Saturday Courier*, and the *North American Review*. Of the scientific works there were Newton's *Principia*, Herschel's *Outlines of Astronomy* and Von Humboldt's *Cosmos*. These books were also well-known to Orson Pratt. The treatises on philosophy included the works of John Stuart Mill, Martin Luther, John Wesley, and Emanuel Swedenborg.

The subject of education was just one phase of the conversation with our German visitor. The most important sub-

ject was that of religion and our sacred books: the Holy Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price, which took up many hours of the three days our friend was here. I called his attention to the scholarly statement made by the famous German scholar, Adolf Harnack, rector of, and professor of church history in, the university, and member of the Royal Prussian Academy, Berlin:

Gentlemen, it is religion, the love of God and neighbour, which gives life a meaning; knowledge cannot do it. Let me, if you please, speak of my own experience, as one who for thirty years has taken an earnest interest in these things. Pure knowledge is a glorious thing, and woe to the man who holds it light or blunts his sense for it! But to the question, Whence, whither, and to what purpose? it gives an answer to-day as little as it did two or three thousand years ago. It does, indeed, instruct us in facts; it detects inconsistencies; it links phenomena; it corrects the deceptions of sense and idea. But where and how the curve of the world and the curve of our own life begin,—that curve of which it shows us only a section,—and whither this curve leads, knowledge does not tell us. But if with a steady will we affirm the forces and the standards which on the summits of our inner life shine out as our highest good, nay, as our real self; if we are earnest and courageous enough to accept them as the great Reality and direct our lives by them; and if we then look at the course of mankind's history, follow its upward development, and search, in strenuous and patient service, for the communion of minds in it, we shall not faint in weariness and despair, but become certain of God, of the God whom Jesus Christ called his Father, and who is also our Father.

To close our conversation, mention was made of the life and work of George

Santayana who was once professor of philosophy at Harvard University and one of the greatest philosophers of our day. We had read the thirteenth chapter of 1 Nephi in the Book of Mormon and quoted the reference to a man who was called from among the Gentiles.

And I looked and beheld a man among the Gentiles, who was separated from the seed of my brethren by the many waters; and I beheld the Spirit of God, that it came down and wrought upon the man; and he went forth upon the many waters, even unto the seed of my brethren, who were in the promised land.

And it came to pass that I beheld the Spirit of God, that it wrought upon other Gentiles; and they went forth out of captivity, upon the many waters. (1 Nephi 13:12-13.)

George Santayana once wrote a beautiful poem entitled "Faith" which concerns this first journey of Columbus. The opening words are:

O world, thou chooseth not the better part! It is not wisdom to be only wise, And on the inward vision close the eyes, But it is wisdom to believe the heart. Columbus found a world, and had no chart, Save one that faith deciphered in the skies; To trust the soul's invincible surmise Was all his science and his only art.

To you, my brother seventies, let me say, "That which thy fathers have bequeathed to thee, earn it anew if thou would possess it."

Be strong and of good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee. (Deut. 31:6.)

May the Lord bless us all, in the name of Jesus Christ. Amen.

The Peace Table of the Savior

by Joseph L. Wirtblin

PRESIDING BISHOP

I SINCERELY trust, my beloved brethren and sisters, that I might enjoy the Lord's favor during the few minutes that I shall stand before you.

I should like to read to you the thirty-fifth verse of the first section of the Doctrine and Covenants:

For I am no respecter of persons, and will that all men shall know that the day speedily cometh; the hour is not yet, but is nigh at hand, when peace shall be taken from the earth, and the devil shall have power over his own dominion.

As we observe conditions in the world today, I am sure we are all agreed that peace has literally been taken from the nations of the earth. We see in Korea a bloody struggle which seems to have no end. Europe is an armed camp. On the other side of the Iron Curtain

preparations are being made for a great Third World War. In Iran and in Egypt we observe rebellion. There seems to be a spirit of unrest all over the world. We have been in the midst of war for almost thirteen years. It is true that the representatives of nations have tried to negotiate peace, but we have no peace.

We have all of the difficulties that the Lord spoke of, that peace would be taken from the earth, and that the spirit of Satan would have dominion over the world.

I question if those who sit at the peace table when in their hearts the real spirit of peace. The spirit of peace is the spirit of the Lord Jesus Christ. I regret when the United Nations was founded, the name of the Redeemer of the World was not used, and for that reason I feel

the genuine spirit of peace has not and does not influence the dealings of peace negotiations.

Those who have been sitting around the so-called peace tables of the world, have been cunning and cagey men, negotiating for the sole purpose of acquiring more power, more territory, and in the final analysis of it all, millions of people now find themselves under the heel of the dictator; they have lost their free agency and liberty. They have lost their land.

And as I contemplate these terrible conditions that exist in the world, with me you ask, what counsel or advice has our Heavenly Father for us? Please read the eighth verse of the eighty-seventh section, therein you will find the counsel of the Lord. He said:

(Continued on following page)

Wherefore, stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly, saith the Lord.

What are these holy places? They are the holy temples of God. They are the meetinghouses, one in each ward, dedicated to the worship of our Heavenly Father. I would say that our homes can become holy places, if we cultivate the Spirit of the Lord Jesus Christ, the spirit of peace.

As I look into the faces of this vast congregation and I think of the vast radio audience, I know there are many among you who live under a cloud of uncertainty. Present are fathers and mothers and sons and daughters, wives and sweethearts of the soldiers engaged on the bloody battlefields of Korea. The word may come that your loved one has made the supreme sacrifice, or that your loved one has been wounded and is maimed for life, or your loved one is a prisoner in the hands of a heathen enemy.

There are other perplexing problems that many of us have. Men of affairs walk the floor at night, wondering how their problems are to be solved. We fail to think of the Savior, of his counsel, and his teachings.

I quote to you the twenty-eighth to the thirtieth verses in Matthew eleven, wherein the Savior said:

Come unto me, all ye that labour and are heavy laden, and I will give you rest.

Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

For my yoke is easy, and my burden is light.

And again he said to us, in the twenty-third verse of the nineteenth section of the Doctrine and Covenants:

Learn of me, and listen to my words; walk in the meekness of my Spirit, and you shall have peace in me.

These declarations of the Savior are the peace-call to the faithful, to the obedient, to those who have accepted him as the Redeemer of the World.

With the peace-call comes this admonition to attend the peace meeting of the Prince of Peace.

But remember that on this, the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. (*Ibid.*, 59:12.)

And again the peace-call comes,

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. (*Idem*, 9.)

Here we find the source of real peace in the house of the Lord, upon the Sabbath day, here a peace conference is in session with the Savior of the World.

The presiding officers of this peace conference are three high priests, the bishopric of the ward. Under their direction the peace table is prepared by the Aaronic Priesthood, the emblems of the broken body and the spilt blood are laid upon the table before the congregation. Those officiating are priests, teachers, and deacons of the Aaronic Priesthood. And in turn, the sacramental prayers are offered.

I think of the sacramental prayers as prayers of the covenant, for after all, in the blessing upon the bread and the blessings upon the cup there are covenants that we all ascribe to. First, when the bread is blessed, it is sanctified to all those who partake of it. Secondly, they covenant to eat in remembrance of the body of the Prince of Peace, they covenant to remember the spilt blood. Thirdly, they agree to witness unto God their willingness to take upon them the name of Jesus Christ, and remember him always. To take upon one the name of Jesus Christ, to me, means that we will accept the Son of God as the Redeemer of the World, that we will accept his plan of salvation and live it as he has commanded us, and then to remember the great sacrifice that he made upon Calvary's hill.

I feel as we attend the peace meeting of the Savior in holy places of worship, that we have no idea of the suffering that the Savior passed through both in the Garden of Gethsemane, and also on the cross.

We covenant to keep his commandments which he has given us. And the Lord covenants with us, if we will keep his commandments, if we will remember his great sacrifice, if we will accept him fully, that he, in turn, will reward us with the association of his Holy Spirit.

And as the Sabbath comes to an end, and we return to our homes, we should go forth with the determination to keep the commandments of the Savior of the World. The first one being:

... love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . .

And the second is like unto it, Thou shalt love thy neighbour as thyself. (Matt. 22:37, 39.)

We speak of love. As I define it, it is the great motivating, stimulating passion which activates us to render service to God, to keep his commandments, and to express our love for him by obedience to his commandments. And if we love our neighbor we will render service to him, whether it be of a materialistic or a spiritual nature.

Third, the Savior said to pray always that ye may not faint. I am sure that we will all agree these are times when the hearts of men are faint, when their hearts fail them.

But in our homes, with the Spirit of Jesus Christ in our souls, we can pray to God, father and mother, sons and

daughters meeting together around the family altar of prayers, the Spirit of the Christ will be there in rich abundance, giving us the spirit of love for one another, the spirit of wanting to serve God, the spirit of unity, and the spirit of cooperation in all of our endeavors.

Fourth, that we garnish our thoughts and our minds with virtue. Only clean minds and clean bodies can enjoy the Spirit of the Lord Jesus Christ, the spirit of peace.

Fifth, as servants of God, holding his Holy Priesthood, we will recognize our responsibility therein and perform our duties with willing and prayerful hearts.

Sixth, that we will remember the widow, the orphan, the unemployed, and the aged, that we will pledge our support to the welfare program, to the end that there will be in the storehouse of the bishop, the necessities of life to take care of those who are in distress.

This is pure and undefiled religion. Herein we are expressing love for our neighbor who may be in need.

We must remember our dead ancestry, that we will follow the admonition of the prophet, when he declared the time would come when the hearts of the fathers would be turned to the children, and the hearts of the children would be turned to the fathers lest the Lord come and smite the earth with a curse.

We will meet all of our obligations with glad hearts, remembering that if the kingdom of God is to grow and expand in the earth, it is necessary that finances be available to pay for the operation and the expense of the Church. That none of us are going to find means and ways where we might deduct from the Lord's tenth this item or that item. If we will pay our tithing in full, the promise of the old prophet will be ours when he said if we would take our tithes to the storehouse of the Lord, the heavens would be opened and abundant blessings would come upon us to the extent that we would not be able to hold them.

Brethren and sisters, if we love the Christ, if we keep our covenants at his peace table, each Sabbath day, and keep his commandments throughout the week, there is no question in my mind but what our homes will become holy places, where the Spirit of Christ will abide in rich abundance, and where we will be protected from harm and the evils of the world. I am sure if we will do this, subscribe to the peace covenants made at his peace table, through his Holy Spirit the words will come,

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

Yes, there may be war, there may be famine, there may be the disturbances of nature, nations may crumble into dust at our feet, but I promise you that our Redeemer, the Prince of Peace, will keep his covenant with us. He will give us hope and assurance, and whether it be in death, or whether it be in life, he will receive us.

How many of us are attending the

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Bishop Joseph L. Wirthlin (right) and his counselors, Thorpe B. Isaacson, center, and Carl W. Buehner.

peace meeting of the Lord Jesus Christ. In the Church at the present time twenty-five percent of its members attend the sacrament meeting on the Sabbath day. However, it is inspiring and encouraging to know that the Latter-day Saint girls between the ages of twelve and nineteen attend sacrament meeting in the summertime to the extent of forty-eight percent and in the wintertime fifty-five percent. The average attendance at sacrament meeting of the Aaronic Priesthood bearers is thirty-seven percent.

What a grand and wonderful thing it would be if this holy place of the Lord on the Sabbath day were filled to capacity, that each and every individual member of this Church that has made covenant in the waters of baptism, would follow the commandments of the Christ and in particular attend the sacrament meeting.

Who am I to say that we should have a fifty percent attendance at sacrament meeting, or a seventy-five percent attendance at the sacrament meeting? I have no right to put a limitation on the number that should attend. The Lord has put no limitation on it any more than to expect every member of this Church to attend to the revealed meeting, the most important meeting of the week, the peace-meeting of the Lord Jesus Christ and to partake of the emblems of the Last Supper and renew our covenants with him.

And in partaking of the sacrament it

is well that we follow the admonition of Paul to the Corinthians:

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.

For this cause many are weak and sickly among you, and many sleep. (1 Cor. 11:28-30.)

Paul declared to the Romans in the seventeenth verse of the fourteenth chapter of Romans:

For the kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost.

I submit the question, "How many of us think that the kingdom of God is meat and drink, made up entirely of the materialistic things of the world?" When we spend our time in the fields plowing, when we spend our time in our businesses, when we spend our time in seeking pleasure in the world on the Lord's day, it is an indication that we accept the kingdom of God as one of meat, drink, and the materialistic things of life, rather than righteousness and peace and joy in the Holy Ghost, the things of the kingdom of God.

There is a growing tendency in the Church to think if we attend Sunday School on the Sabbath morning and partake of the sacrament, all of the requirements have been met. I hear the words of the Prophet Brigham Young

on this point. He said, speaking of the sacrament,

Teach its observance to your children; impress upon them its necessity. Its observance is as necessary to our salvation as are any of the other ordinances and commandments that have been instituted in order that people might be sanctified. (*Discourses of Brigham Young*, p. 171.)

He further declared,

In some of our wards and settlements the administering of the sacrament has been introduced in the Sunday schools. It is very pleasing and gratifying to the spirit that I possess, for the parents to see that their children attend Sunday school, and receive the proper instruction with regard to their faith. [And I want you to mark this, and I emphasize it]: After the Sunday school is over, let the parents take the pains to bring their children to meeting. (*Ibid.*, 173.)

What meeting? The sacrament meeting, the peace meeting of the Prince of Peace.

The Sunday School is under mandate to teach the gospel of the Lord Jesus Christ to the membership of the Church. I am sure in the Sunday School they teach the children the significance of the sacrament, and I am sure along with it, they also teach them the necessity of attending the sacrament meeting.

The sacrament meeting, brothers and sisters, should become the family meeting of the Church, where father, mother, sons, and daughters attend together and renew their covenants as they partake of the emblems of the Last Supper.

The Lord Jesus Christ said:

Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven. (Matthew 19:14.)

If we fail to take our children to the sacrament meeting, we are not taking them to the Savior as he commands us. I am sure that every child that partakes of the sacrament, and has an understanding of it, must feel the kindly spirit of the Savior of the World.

The Lord Jesus Christ keeps his promises if we keep ours. This terrible war is constantly upon my mind. I think of young men in the foxholes and in the bunkers on the rocky hillsides of Korea, where under the direction of their group leader, or possibly one of our chaplains, they surround the peace-table of the Lord Jesus Christ, partake of the emblems of the Last Supper, make covenant with him to always remember him, as a reward, I am sure that his Spirit whispers to them, "My peace I give unto you." They are comforted, they have solace in their hearts, and whether in life or in death, the Lord will bless them and receive them unto him.

The great obligation that rests upon us as long as we enjoy membership in the Lord's Church, is to attend the peace meeting, to participate in the negotiations of the sacrament table wherein we again renew our covenants with the Lord Jesus Christ. And just as surely as we live, regardless of what

(Continued on following page)

the conditions in the world may be, the word of the Savior will be kept when he said,

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. (John 14:27.)

Brethren and sisters, in these hours of distress, war and destruction, I prom-

ise you if we will go to the peace meeting of our Savior, the Lord Jesus Christ, every Sunday, his Spirit will be there in rich abundance, we will take it into our homes, and by keeping his commandments our homes can become a holy place, they can become houses of God, which blessing I pray we will all enjoy, in the name of the King of Peace, the Lord Jesus Christ. Amen.

GOD INTERVENES in HUMAN AFFAIRS

by Alma Sonne

ASSISTANT TO THE COUNCIL OF THE TWELVE

MY BRETHREN AND SISTERS: I trust and I pray that the good spirit which has been present throughout these conference sessions may continue with us during the few moments I stand here. I am convinced that there is something greater than man's wisdom back of the great conference system, which was inaugurated by Joseph Smith, the Prophet, in the early days of the Church. We have come here, you and I, to be refreshed and to be strengthened; to be edified and reassured in our faith. We have never gone away disappointed. The Lord has blessed his people abundantly, and will continue to bless them in the future. Who can estimate the influence and the spiritual power which emanate from these inspiring conference sessions? We come here full of eagerness and anticipation; we listen to the sermons, to the fervent prayers, to the music and the songs of Zion, to the stirring hymns sung by the congregation and last but not least to the anthems and the renditions by our great choir. We are deeply touched and uplifted. Surely, it is good to belong to a Church that is progressive, farseeing, and inspirational in its program—a program that is calculated to prepare us as members for the eventualities which are sure to come.

We recognize and are aware of a similar power and influence emanating from the missionary system of the Church. Who can measure the influence of just one missionary who goes into the world to proclaim the gospel message? The missionary spirit which rests upon him, somehow or other, reaches out to the home from which he comes, to his relatives and friends and to all with whom he comes in contact. His life becomes a great missionary force in the world.

The Latter-day Saints believe in a God who is not only the Creator, but who is also the Ruler of the universe. He intervenes in great crises when God's plan is in jeopardy and his divine purposes are threatened. I recall, as an example, an incident in the Civil War. It occurred when the Confederates brought out the strange battleship known as the *Merrimac*. The people of the North were alarmed. The advisers of Lincoln became hysterical. Fear and apprehension took hold of the people. Many complaints came to President Lincoln. "They will shoot down the Capitol," they said. He replied, "God will not permit it. This is his fight." I am sure Lincoln prayed. I feel certain he trusted in God, for on one occasion he is reported to have said, "I have been driven to my knees with the overwhelming conviction that I had nowhere else to go." Lincoln's prayer was answered, because on a beautiful morning, there appeared in the same waters opposite the nation's Capitol, another strange battleship. It was John Ericson's *Monitor*. The battle that ensued between these two ships was not unlike the battle between David and Goliath. The *Merrimac* was defeated as was the great giant, Goliath.

I recall, four years ago, driving through the ruined city of Dunkirk, the city which has become famous in world history, because it has suffered ruin and devastation so many times. As we drove through the city, I remember the road led us along a narrow canal. On the right of us lay the ruined city, almost entirely destroyed, on the left was the open country over which the German army approached. Three hundred and fifty thousand British soldiers lay with their backs to the ocean behind improvised fortifications. It looked like

annihilation, capture, or defeat for the British army; but at the crucial moment when Britain's soldiers needed help, the God of heaven intervened. What happened? At that moment, a dark, black mist settled down directly over the narrow canal. All visibility disappeared and military operations ceased. How long? Just long enough for Britain's soldiers to escape and make their way across the channel to English shores. I firmly believe that the Almighty can and does intervene in great crises for the benefit of his children, especially when freedom and liberty are at stake.

Another incident is recorded in world history. It happened in the year 1588 when King Philip of Spain sent his "invincible armada" out to destroy the inferior British navy. The British navy was no match for the powerful Spanish fleet of one hundred and twenty ships, armed and equipped for battle. Once again the Almighty came to the rescue of the British. At the right moment a storm arose on the high seas, and the Spanish fleet was scattered. A few of them made their way into the French harbor of Calais, but were forced to leave. They were eventually overtaken and destroyed by the British. Thus the tyranny of Spain came to an end, and a new era in human history was begun. Do you question this intervention of God who presides over the destiny of nations?

When President Levi Edgar Young and Bishop Joseph L. Wirthlin referred to Christopher Columbus as the discoverer of the New World, I thought of him standing high on his little craft fighting and defying, not only the elements and the turbulent waves, but also the superstition and ignorance of his crew to discharge his God-appointed mission. It was no accident that he was permitted to reach the shores of San Salvador in the flimsy vessels he had at his disposal. He was right when he said he was "moved by the Holy Ghost" to achieve his ambition. And thus a new world, new opportunities, and new ideas were given to men to be developed and to be used for God's purposes. Neither can we doubt that Brigham Young, prophet, statesman, and colonizer, was similarly called and inspired in his great pioneer achievement. He and his people were protected in their migrations. By every law of probability they should have perished in the desert. But they did not perish, for God's protection was upon them.

I pray that we may appreciate our membership in the Church and that we may be true and faithful to the standards by which we are guided. An investigator once said to me, "Your Church is the only Church on the face of the earth that advocates high standards and noble ideals." His conclusion, I hope, was not correct, but we must preserve the standards, the ideals, and the faith committed to us through Jesus Christ. May we do so, I pray in his name. Amen.

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Spiritual Blessings Overshadow Physical Privations

by Ezra Taft Benson

OF THE COUNCIL OF THE TWELVE

MY BELOVED brethren and sisters, in deep humility I pray for the sustaining power of the Holy Spirit and for an interest in your faith and prayers.

I have rejoiced in this great conference of the Church and kingdom of God. My soul has echoed approval to everything that has been said and done. I am grateful for my testimony of this great latter-day work, proud to be a part of it, grateful to see the great progress that is being made as it moves forward in the accomplishment of its great mission.

With you, I thrilled at the opening address of our beloved President, David O. McKay, a great message of hope, love, and encouragement. I was happy to have him refer to his visit abroad, and I was pleased that Brother Stayer Richards filled in a few of the gaps which President McKay left unfilled because of his sweet modesty.

My thoughts have been turned back a few years to a glorious, yet trying, but profitable year spent abroad. Not only through these first two addresses, but also through the singing of the German Saints in our sessions on Saturday, my thoughts have been turned to the hazardous, but never-to-be-forgotten year 1946 spent in Europe.

I have lived again, my brethren and sisters, months spent among these wonderful people in our missions in Europe. I shall ever be grateful to the First Presidency and my Brethren for the rich opportunity which was mine, and I am grateful to the Saints for the great lessons which they taught me. I shall ever be indebted to them for the blessings that came to me because of my association with them.

As I listened to the singing of our German-speaking choir, I thought of the first time I heard the Saints singing in war-torn, occupied Europe. In the city of Karlsruhe, where we had gone to try to attend a conference of the Saints, we had difficulty finding the meeting place. We had to leave our car blocks away because of the rubble that filled the streets until there was only a narrow path. Finally when we sighted the partially bombed building, we heard the strains of one of our great Latter-day Saint hymns.

I do not believe that "Come, Come, Ye Saints" ever stirred the souls of the Pioneers more deeply than it did that little party of missionaries as we approached that meeting of the Saints. I shall never forget looking into their upturned faces that Sabbath day. God bless them one and all!

I thought, too, of our visits to other cities—to Frankfurt, Friburg, Hamburg, Hanover, and our first visit to Berlin. The three and one-half hour meeting with the Saints in Berlin will never be forgotten, nor shall I forget my feelings as we looked into the faces of refugees who had come across country on foot from Poland—people half-starved, with all their earthly belongings on their backs, and yet with the light of truth and faith in God shining in their eyes.

I shall never forget some of the accounts that were related of the hardships which had been endured by members of the Church in Germany and in Austria, way up in Norway, in Holland and Finland, Denmark, France, Belgium, Czechoslovakia, England, and in other countries in Europe.

I remember, too, my brethren and sisters, when the first Church welfare supplies arrived in Berlin. I presume you have never had the great and trying experience of looking into the faces of people who are starving when you are unable to give them even a crust of bread. We faced that as we first met with the Saints in parts of Europe.

But when the welfare supplies came, it was a time never to be forgotten by these faithful Saints. I can see them now in tears, weeping like children, as they looked upon those first boxes of welfare supplies when they reached occupied Germany.

I have recalled also during this conference, driving through the cities, through the streets, down the once most beautiful street of *Unter den Linden* and looking over at the once beautiful *Tiergarten* in Berlin. I remember the Saints pointing out the Kaiserhof Hotel, in ruins, where President Grant and President Clark had stopped when they visited in Germany, and also the destruction of government and university buildings. Yes, I have recalled driving through the industrial Ruhr, once the

pride of a great nation but now blasted and silent as death.

I thought, too, this morning and during the conference of our visit to Poland, into the city of Warsaw by freight plane, our meeting with the Saints down in Breslau, recently taken over by the Polish nation under the direction of the communists.

I remembered our meeting with the Saints way up in East Prussia, near the Russian border, Saints who had known slave labor, who had suffered indescribable privation and hardship, worse than death, and yet whose faith and whose testimonies were still burning brightly.

I recalled visiting the great centers of destruction, where under the rule of the powerful despot and dictator, hundreds of thousands of human beings have been slaughtered as evidenced by piles of human ashes. In Dachau alone, there were 138,000 destroyed, and this but a small part of some twenty million total who had been brutally slaughtered.

I remember, my brethren and sisters, great tracts of once fertile and productive land lying idle. The anomaly of land idle, and people starving because there was no seed to plant, no machinery with which to plant, cultivate, and harvest, and no power because power machinery had been destroyed and horses had been killed during the bombing and many others killed and eaten for human's food! All these and many other things have passed through my mind the last few days as we have been assembled here in conference.

The aftermath of the war is usually worse than the actual physical combat. Everywhere there is the suffering of old people, innocent women and children. Economies are broken down, the spirits of people crushed, men and women bewildered and a spirit of frustration prevails. It is a saddening thing to see people who have lost their freedom—the right to choose—who have lost their right to move about freely, to assemble together as we meet here today. I recalled, too, the sin and corruption, the immorality and the starvation that always follow war.

As a result of witnessing these conditions, there came a deep feeling of gratitude in my heart for enduring faith and an appreciation to our faithful Saints for the lessons which they taught me. I came to have a new appreciation for some of our principles and teachings because of the devotion and example of these good people.

I came to love the Word of Wisdom more than ever before, as I saw its effects in the lives of our people. I saw them get their limited rations, in some of which there would be a small quantity of tobacco. Then the Saints would trade that small quantity for more food, while those with the tobacco habit would trade their limited amount of food for more tobacco even at the risk of starvation. I feel sure that many of the Saints are, no doubt, alive and well today because of their acceptance and living of this simple, and I think often unappreciated, law of health given to

(Continued on following page)

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the Saints through the goodness of the Lord.

I saw people whose craving for drugs and stimulants had been intensified because of hunger. Men and women offering to sell their clothing, to barter their children's food, and in some cases to surrender their own bodies for immoral purposes in order to satisfy the craving for cigarettes.

I have here an excerpt from an article by Louis Hagen, correspondent for the London *Sunday Express*, who had reported on conditions in 1946, in Germany particularly. This article is entitled, "How the Cigarette Rules Germany." He states:

At times they have become quite maniacal, selling their children's food, their belongings, and even themselves to get cigarettes. One cannot possibly imagine the length to which people who lack tobacco will go to get a smoke. It is far worse than hunger. If you are hungry and smoke, you don't feel so hungry. But hunger intensifies tenfold the desire to smoke. Most German people are usually hungry.

If anyone thinks that Germany is not yet punished sufficiently, they might suggest the withdrawal of all cigarettes. That would be worse than any other punishment that could be devised.

We stood on the street corners of some of the cities in the occupied areas and watched men literally fight for a cigarette butt flipped into the streets by American soldiers. We saw mothers stand on the street corners and direct their little daughters down the sidewalks to pick up cigarette stubs thrown out of jeeps and other military vehicles and bring them back while those mothers stood on the street corners and smoked.

Yes, the Saints taught me a new appreciation for the Word of Wisdom. They taught me also a deeper appreciation for this intangible thing we refer to as a testimony—this thing that provides an anchor for men and women during times of great stress, trial, and hardship, yes, a testimony that brings peace to the soul even during times of war and struggle and hardship, that gives hope to the weary, and the depressed. Yes, a testimony that brings great power into the hearts of men and women during their darkest hours.

This is one of the peculiarities of this great people—the Latter-day Saints—a personal, individual testimony. I saw people peacefully happy in their hearts, while standing amidst the ruins all around them. I heard people bear testimonies to the goodness of the Lord unto them, although they were the sole remaining member of a once prosperous and happy family, the others all destroyed in the great struggle. Yet their spirits were sweet. They thanked God for the knowledge that was theirs and the assurance they had that some day in the Providence of God they would be reunited with their loved ones.

I came to know, my brethren and sisters, through the lives of our Saints abroad, that men and women who have

a testimony of this work can endure anything which they may be called upon to endure and still keep sweet in spirit.

The Saints in Europe taught me a new appreciation for the priesthood of God. I heard them bear testimony of their gratitude for the priesthood in their homes. Many families who had been isolated from other representatives of the priesthood during the bombing and during sickness told of their gratitude that they had in their homes the authority and the power to lay their hands upon members of their families, and under the inspiration of heaven invoke God's healing power upon them.

My brethren and sisters, this is a priceless blessing. I heard them speak of their gratitude that in their homes, while isolated from the rest of the members of the mission, they were able to administer the sacred emblems. Yes, even at times when they did not have bread, they used potatoes or potato peelings as the emblem but had the sacrament administered to members of their own household.

Oh, my brethren of the priesthood, no honor that will ever come to any of us conferred by men of the world, or any man-made honorable body, will ever approach in importance the great honor and blessing which came to us the day we were ordained to the Holy Melchizedek Priesthood. This is a priceless blessing, an eternal blessing, and I hope and pray that we will honor it all the days of our lives.

Wealth, power, position, are as nothing, by comparison, to the honor and blessing which comes through the priesthood of the Living God. I know that many of our brethren today are facing responsibilities as we go to the polls. Many of them will be elected to legislative bodies; others will be chosen as chief executives in municipalities, to positions of trust in counties and states. We honor you because of your interest in political affairs, and we have confidence that you will always remember that no political power or office which may ever come to you will even approach in importance the great blessing and honor which came to you when you were ordained to the Holy Priesthood of God.

I thank the Saints abroad because they gave to me a deeper appreciation for the blessings of the holy temples. Sometimes, my brothers and sisters, I feel that we take these blessings largely for granted. Sometimes we live almost under the eaves, in the shade of the temple, and fail to take advantage of the priceless blessings that are available to us in the House of the Lord. The richest blessings of this life and of eternity are tied up with these sacred ordinances.

When I heard and saw the yearning in the hearts of the Saints that they might some day go to the temple and have open to them the richest blessings known to men and women in this

(Continued on page 944)

THE IMPROVEMENT ERA



This F-7 BIG JOB has a platform body plus a trailer. There's a Ford Truck built to meet your requirements.



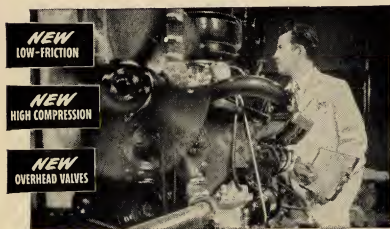
UTAH
Report No. 11339



"I run my logging truck for Under 5¢ a mile"

says Ronald Eksund, Neola, Utah

"More miles per gallon . . . more power to climb hills," says Mr. Eksund. "I've had experience with many makes of trucks, but none of them cost as little to run as my Ford!" Mr. Eksund's F-7 traveled 11,145 miles on its Economy Run. Most of this was through mountainous country and much of it was off the road, yet the total expense for gas, oil and maintenance, plus repairs, was only \$536.79. That's a thrifty running cost of under 5 cents a mile!



Two years of testing show how well the new Ford Low-FRICTION engines perform under the most severe conditions. They passed scores of 100-hour "destruction" tests. One model alone ran as much as 50,000 dynamometer test-hours, over 500,000 vehicle test-miles.

DON'T GUESS! See how little it can cost to run a truck in your kind of work. See the cost figures in this 144-page book showing results from the 50-million-mile Ford Truck Economy Run. See it at your Ford Dealer's!

FINAL RESULTS
50 MILLION MILE
FORD TRUCK
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A guide to lower truck operating costs

Now! Up to 14% more Gas Savings and more Speed Hauling power, too!

New Low-FRICTION design in three Ford Truck engines means more miles per gallon. New direct-breathing OVERHEAD VALVES give more efficient fuel-feeding. New HIGH COMPRESSION offers more power on regular gas. Choose from 5 great engines: new 101-h.p. COST CLIPPER Six; proved 106-h.p. V-8; proved 112-h.p. BIG Six; two new CARGO KING V-8's developing 145 h.p. and 155 h.p.

Availability of equipment, accessories and trim as illustrated is dependent on material supply conditions!

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world, I got a new appreciation of the blessings which we have available to us in these sacred buildings. I rejoice in my heart in the announcement of the First Presidency that a temple will be constructed in Switzerland. It is an answer to a prayer of years in my heart that some day temples might be erected close to those devoted Saints in Europe. I hope and pray that some day temples will be built in other parts of the world.

Many of the Saints would give their all if they could just enter the House of the Lord and have those sacred ordinances performed.

I remember one lovely old lady, a devoted sister that I met in a meeting of the Saints way down in Vienna, Austria. She was a little old lady, faithful and true. She had been ostracized by her people, by her community. She had been thrown into prison because she failed to bow at the feet of the man who at one time was the min-

ister of her church. She endured hardships; she had been in a concentration camp; and after much struggle and effort on the part of the members of her family here in Zion, and members of Congress from Idaho and Utah, she finally arrived in Zion. When I saw her in a little community up in southeastern Idaho, she expressed, through her daughter, because she could not speak English, her gratitude for her arrival in Zion, and then she added:

"The American doctors do not give me much hope that I'll ever be strong again. I have been starved so long, they say." Then her face lighted up and she added, "But it doesn't matter, just so long as I get strong enough to go up to Idaho Falls or down to Logan and go through the temple. Then I am ready to go."

I am grateful to the Saints for the lessons which they taught me while I mingled among them. My brethren

and sisters, may we appreciate the blessings which are ours. May we realize that all these material things are but a means to an end. We are but stewards here in mortality. God will hold us accountable for the use of the material things with which he has blessed us. Let us ever remember that the end is spiritual.

May we, as individual members of the Church, realize that all of our blessings come from above. May we be true to our covenants. May we live the gospel. May we appreciate the blessings of the Word of Wisdom, the priesthood of God, the blessings of the House of the Lord, and the priceless blessings of a personal testimony of the divinity of this work.

May God bless us to this end, I humbly pray as I add my testimony to those borne, in the name of Jesus Christ. Amen.

BLESSINGS THROUGH FAITHFULNESS

by Delbert Leon Stapley

OF THE COUNCIL OF THE TWELVE

MY BROTHERS AND SISTERS—I have rejoiced in the spiritual messages of this conference. My faith has been stimulated. I have resolved to be more devoted and more diligent in my service to the Master. I do not want to take much time this afternoon, and the things that I had thought of saying, I think I shall reserve for some future time.

I need the strength of the Lord as I talk to you for a few moments, and do solicit an interest in your faith and prayers, my brothers and sisters.

This conference has been devoted to a love for and an appreciation of the great blessings that the Church affords to each of us. We have been challenged to devoted service and to live according to the standards, the ideals, and the teachings of this great Church of ours. I also hope we have felt the need of searching for the blessings of the fathers, that those things enjoyed by the ancients may be restored to us and enjoyed by us in this the Dispensation of the Fullness of Times.

I remember that the progenitor of the great Israelite family was not satisfied with the conditions found in his homeland, and said to secure happiness and peace it was necessary for him to seek for the blessings of the fathers, and the right to administer the same. He had been a follower of righteousness,

desiring to receive instructions and to keep the commandments of God, and sought the great blessings of the priesthood, and to be a father of many nations.

And as descendants of this great leader, we, too, should be followers after righteousness, and should seek to know the mind and will of God in order that our lives might conform thereto.

I remember the great devotion of Enoch, who labored constantly and faithfully to perfect his people that they might behold the face of God, and enjoy his presence. He labored valiantly as a servant of the Master, and while many failed to accept the gospel message of salvation, there were many who did, and through obedience to the gospel, they were perfected, and were not only permitted to look upon the face of God but were privileged to dwell in his presence and became so sanctified that the Lord received them to himself.

Moses the great deliverer of the Israelites, sought through the Holy Priesthood and the gospel of the Redeemer to perfect and sanctify the Israelites as they wandered in the wilderness, but they would not obey the great law of the gospel. They could not forget the idolatry and the fleshpots of Egypt; they sought to worship images and do things that were contrary to what God

would have them do, and as a result this great leader was unable to perfect his people to behold the face of their God as he attempted to do, therefore God took Moses, the Holy Priesthood, and the gospel, from the Israelites, and in the place of the gospel with its great blessings, gave them the carnal code of laws.

The Savior came at the appointed time, and this carnal code of laws given as a schoolmaster to prepare the children of God for his coming, failed in its great purpose.

But the Lord established his work, called chosen servants to assist him in the service of the ministry, and as the Apostle Paul said to the Ephesians,

... he gave some apostles; and some prophets; and some evangelists; and some pastors and teachers;

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Eph. 4:11-12.)

These devoted servants gave their time and talents willingly to the saving of souls, but apostasy crept in, and the great work of the apostles and others in a measure, was lost. They failed to perfect the people to behold the face of their Redeemer.

And again in this day, the same officers are in the Church and kingdom of God, and have the same commission of perfecting the Saints and edifying the body of Christ.

Now, my brothers and sisters, it seems to me we do have a great responsibility as members of the Church, for the Lord has placed upon us the responsibility of carrying this gospel message to every nation, kindred, tongue, and people. I do not think we can accomplish the great purposes the Lord has placed upon us unless we perfect ourselves and sanctify our souls to en-

(Continued on page 946)

Our terrible thirst



ANXIOUS city planners are sitting up nights biting their pencils over this:

We use 1,100 gallons of water per person a day in the United States.

Not even an enemy bomb could stifle the growth of our communities as effectively as a water shortage. Our homes, our health, our industries, our standard of living all depend on plenty of clean, fresh water.

2

Why should there be a shortage when water equal to 25 times our need falls from the skies every year?

Unhappily, the rain doesn't always fall where we need it most. Our reservoirs, many of them, were built with no expectation that our cities might double or triple in size. Cities have always been understandably reluctant to buy equipment enough to anticipate the needs of people and industries yet unborn.

Water pollution is no less a cause than population and industrial growth. 75% of our communities get their water from lakes and streams. Many of these communities are in the position of the Ancient Mariner, with water, water everywhere but not a drop to drink—until it has been treated.

3

The picture isn't all black, even though there is no quick national solution. Since the problem differs in each community, it is being attacked where it has to be attacked, at the community level.

Any community will act *after* it has had an emergency. It takes an enlightened community to build *before* the pinch.

Shortly after World War II, General Electric began an educational program to assist communities to estimate their future needs and plan the equipment needed. This was a logical step, since the effort was in the field we know best, the application of electric power.

Two motion pictures have been prepared by General Electric in collaboration with the U.S. Public Health Service. "Clean Waters," a twenty-five-minute picture, has been shown to almost 2,000,000 people. A new movie, "Pipeline to the Clouds," has already had over one thousand showings.

Today, with the aid of giant electric motors, water is pumped hundreds of miles to cities and farms. (Example: The city of Los Angeles is getting most of its needed water from watersheds 300 miles away.)

As for water pollution, cities find the answer in sewage-treatment plants, which release rivers, streams, and lakes to their original uses. The nation has over 30 times as many such plants as in 1910. The Public Health Service estimates a third more are needed.

Together, communities and private industry have found new water sources, built tunnels and aqueducts. It is hard to write a definition of the American way. But these hand-in-hand accomplishments of the American Waterworks Association, the U.S. Public Health Service and industry are a good example.

NOTE: Interested city committees or city officials who wish showings of the motion pictures mentioned, please address correspondence to General Electric Company, Section 6A, Schenectady 5, N. Y.

You can put your confidence in—

GENERAL  ELECTRIC

joy the inspiration and the direction of the Holy Ghost, that each of us is entitled to as baptized and faithful members of his kingdom. I believe a bishop called to preside over a ward, needs to perfect and sanctify himself above that of his brethren and sisters, otherwise he cannot give the quality of leadership required in his ward.

I think that same principle holds true for a president of a stake, and on up to and including the President of the Church. I am sure that in our beloved President we have an individual who has well perfected himself, enjoys the love of our Creator, and is inspired of him in the great ministry and service he renders to his fellow men.

My brothers and sisters, we need to incorporate into our lives all the refining influences of the gospel of Jesus Christ. There is much that pertains to the gospel we need to know, and that we need to use for our own benefit and blessing.

Not so long ago I heard a man excommunicated from the Church indict the leadership of the Church for their failure to teach the virtues of life as the cause of his downfall. Now, I am wondering if as leaders of this people, are we failing to teach the simple virtues of life, that would prevent many of our brothers and sisters from going astray and doing things that cause them to fail to receive the great blessings of this Church?

We need to consider the principle of honesty. Our beloved President mentioned it in his talk to the priesthood last evening. We must be honest and sincere as a people. We cannot lie nor cheat in our dealings. We should not take advantage of our fellow men. We cannot receive something that we have not worked for and earned. As a people, we need to teach the principle of honesty; it is a virtue that makes for character and good Latter-day Saints.

We need to be true. We need to be chaste. We have heard much said about chastity in the sessions of this conference.

Now, my brothers and sisters, there are many other simple virtues that go to make up good character. Let us consider these simple virtues as important in the perfecting and sanctifying of our souls, that in obeying these divine principles we may perfect and sanctify ourselves not only to behold the face of God, but also to be worthy when he comes the second time—to enjoy his presence and be with him in the great ministrations that he has to accomplish among the children of men.

We need also to consider, as parents and particularly couples of the age that can expect more children in the home, and also our young people who are anticipating marriage, when they accept the great responsibility of bringing children into this world they cannot take the position that because they have gone into the temples of our God and been sealed by the

power of the priesthood for time and all eternity, that is all that is necessary to assure to their children every blessing and benefit it is their right to expect.

I would advocate that every Latter-day Saint young man and woman anticipating marriage, go into the temples of our God and by the authority of the priesthood be sealed for time and for all eternity. But I would want them, and I would want all other married couples expecting children into their homes to remember that they must ever be faithful to their covenants. I want them to remember that they must utilize their God-given gifts, these heavenly endowments of the spirit, that each is blessed with, that when children come, they may receive all parental gifts and blessings that they should enjoy, and have a right to expect being born under the new and everlasting covenant of marriage.

Now, it is important to us parents to remember our responsibility in respect to all of these holy ordinances and covenants entered into in the temples of our God. We must keep them sacred, and do nothing to violate the provisions of these covenants, otherwise the blessings that are pronounced upon us, and all blessings are predicated upon our obedience, will not be ours to enjoy and per-

haps we shall not bestow to our children the gifts and endowments they have a right to receive.

And I know, that in addition to keeping sacred and holy these ordinances, and being faithful throughout our lives, we must also develop the native talents God has blessed us with, and they can be developed in the service of this Church, for if men and women will develop their talents, they have an opportunity of passing on to their children these great blessings and gifts of the Spirit. And so, when we consider perfecting ourselves and sanctifying our souls to behold the face of God and enjoy his presence, we must think of our children and their children's children. Parents who live righteously and develop every natural gift and talent through service are entitled to choice spirits from our Heavenly Father and have a greater opportunity to endow them richly with their own perfected qualities and virtues which should assure their children a happy and useful life. My brothers and sisters, what joy and happiness would come to us as a result of our own righteousness? The greatest dividends we could experience would be ours, and these dividends can only come as we honor the holy ordinances and covenants that we have entered into. May we do this and be faithful and true in all our obligations and duties I humbly pray in the name of Jesus Christ. Amen.

Sustaining Our Leaders

by Clifford E. Young

ASSISTANT TO THE COUNCIL OF THE TWELVE

THIS has been a very inspiring conference, my brethren and sisters. This afternoon we have indicated by the raise of our hands that we will sustain the men and women whom God has called in their respective positions as leaders in this Church. This means that as we go from this conference, we will be a little more faithful in the discharge of our duties as Latter-day Saints. We will be a little more loyal to the bishop of the ward where we reside. We will be a little more loyal to the president of the stake and those associated with him. We will be a little more loyal to those who are near and dear to us because they perhaps come first. We will be a little more considerate of our children, their well-being; they need our help; they need our counsel; they need an understanding heart.

We have pledged here today that as we sustain this work, and I take it that in sustaining the Authorities that means

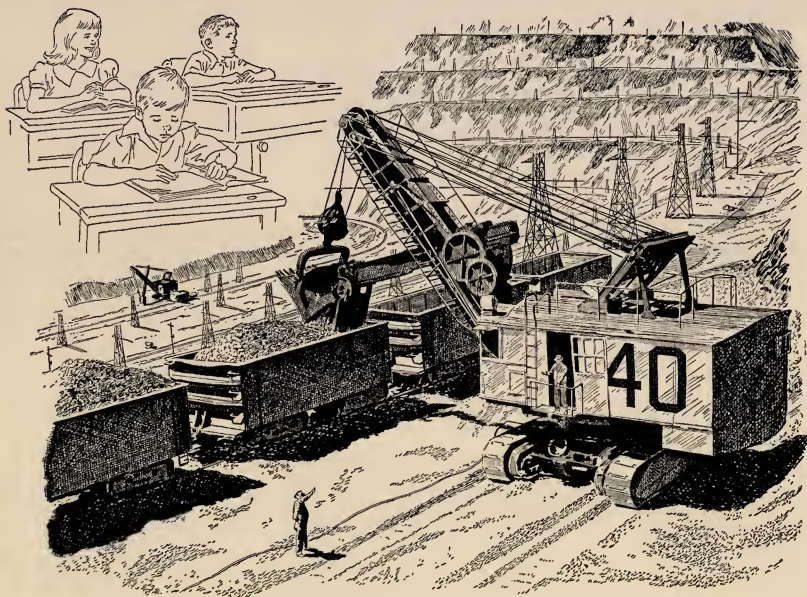
we will sustain this work, we will sustain ourselves. We will sustain all that pertains to the Church and kingdom of God in the earth. We have that obligation. This is not just a perfunctory exercise that we witness every general conference, at stake conferences, but it is a solemn service. We enter into an obligation that we are in harmony with the work of the Lord. We renew our covenant that we will keep his commandments, if you will, because in keeping his commandments, we uphold this work, God's work, and we sustain all that pertains to it. And so we have witnessed here today a sacred part of our services, renewing our faith, and witnessing by our uplifted hands that we will sustain those whom God has chosen and thus sustain his work.

I am reminded here of an incident that may illustrate what I am trying

(Continued on page 948)

THE IMPROVEMENT ERA

How much is five cubic yards of education?



IN TERMS of Utah Copper's production, five cubic yards of education is a day and a half of schooling for each student in Utah.

Here's how we arrive at a cubic yard measurement of education: Last year the dippers of the giant electric shovels bit into the ore body of the Bingham mine 3,879,725 times and scooped out an average of five cubic yards each time.

During the year, Utah Copper paid \$5,228,250 in taxes to the state school fund. In other words, each loaded dipper meant \$1.35 in school taxes, and in our state that pays for a day and a half of school-

ing for one student. We can put it another way: In 1951 Utah Copper tax paid the cost of educating 30,542 or more than 20% of the state's average daily attendance of 147,819 students up to and including high school.

The millions of cubic yards of copper ore mined each year mean millions of days of education for Utah's young people, an opportunity to acquire the knowledge and training needed for a better life. Millions of cubic yards of copper ore mean to us all the benefits that come from large tax payments, payrolls and supply purchases.

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to say, and then I will be through, for I realize the time is passing rapidly. There presided over one of our stakes some years ago a very worthy stake president. I need not hesitate to mention his name. It was President Heber Moon of the Duchesne Stake. President Moon met with a tragic accident, he and his wife. They lost their lives through an automobile accident on slippery roads as they were coming to Salt Lake City. One of my first ap-

pointments was to attend his stake conference. It was not too long after the depression. We were just getting on our feet. Livestock men were beginning to see daylight, and Brother Moon was in the livestock business, and he related this experience. His bank had said to him, "If you will stay with your sheep, cutting your expenses to the quick, we will not let you down; we will try to see you through." It was a time when the bank owned the major part of President

Moon's herds. President Moon assured his banker that he would do it. And then he counseled with his family, and it was decided that his boys would give up school and go out to the herd. One day in visiting the herd, he found on the sheep camp, table a sack of tobacco. He was concerned about it. His boy was camp tender but was then out with the sheep. He waited until the boy returned, and then he said, "Son, saddle another horse, and let's ride around the sheep." So the boy saddled another horse, and they rode around the sheep, and as they were riding along over the range, President Moon remarked about the range and the conditions, and then he said: "Son, I am not so sure but what we would be better off if I sold out." The boy said: "Why, Father, what's the matter, is the bank pressing you?" "No," he replied, "we're making headway and now have some equity, but you boys, your welfare mean more to me than all the sheep and range combined." The son didn't say anything as they rode back, but on reaching camp the boy went inside and, taking the lid from the camp range, threw the sack of tobacco in the fire. Then turning to his father he said: "Dad, you can depend on it, it will never happen again." That boy is now a member of a stake presidency.

There are two lessons here, my brethren and sisters. One was referred to by Brother Stapley—a man's honor, and that is a part of our pledge here today, a man's honor not only to himself, but to those who trust him. And the other, our desire and resolve to have an understanding heart with our children and our families. It seems to me that as we covenant here in these sacred exercises, we pledge for a renewal of understanding. We pledge a greater desire to serve and to be true to every trust, the Church, our business associates and our families. May God help us so to be, I pray in the name of Jesus Christ. Amen.

"BE YE CLEAN"

by Bruce R. McConkie

OF THE FIRST COUNCIL OF THE SEVENTY

Just this brief word:
Be clean, be pure, be chaste, for no unclean thing, no impure thing, and no unchaste thing can inherit the kingdom of God.

God spoke to Father Adam and said,

... teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence. (Moses 6:57.)

The voice of the Lord was given by Amulek, saying,

... no unclean thing can inherit the kingdom of heaven; therefore how can ye be saved, except ye inherit the kingdom of heaven? Therefore, ye cannot be saved in your sins. (Alma 11:37.)

And when Christ summarized the plan of salvation to the Nephites, he did it by saying,

And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end.

Now this is the commandment: Repent, all ye ends of the earth and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye may stand spotless before me at the last day. (III Nephi 27:19-20.)

No unclean thing can inherit the kingdom of heaven. "... Be ye clean that bear the vessels of the Lord." (D. & C. 133:5.) In the name of Jesus Christ. Amen.

A Time for Looking Forward

by Richard L. Evans

OF THE FIRST COUNCIL OF THE SEVENTY

I was quite willing, I think truthfully I can say, even eager, that you should be spared this. Before the meeting began, I gave to President McKay all rights I might have to any time this afternoon—with the result that you see.

I should like to say before proceeding, that, with you, I have much missed here the presence and the utterance of Dr. John A. Widtsoe and Brother Albert E. Bowen. These men have meant much in my life, as they have in yours. I pray that the healing, sustaining, strengthening, peace-giving influence of our Father in heaven, may be with them

to give comfort and health and peace to their thoughts and to their souls.

From the first utterance of the conference, the impressive and satisfying statement of comfort and encouragement and caution from President McKay, down to the present, we have been fed and strengthened. A wonderful sermon of summary could be given here, I think, by taking a sentence or a theme from each of the brethren, and putting them together, and almost I think it would be well to do it. I cannot attempt it fully, but some have lingered indelibly in my thoughts, beginning with the message of encouragement from Presi-

dent McKay; the earnest invitation this morning of President Richards to come into the kingdom, to enjoy its full fruits and fellowship; the fervent utterance of President Clark yesterday as to the power and blessed privilege of prayer. And so we might continue.

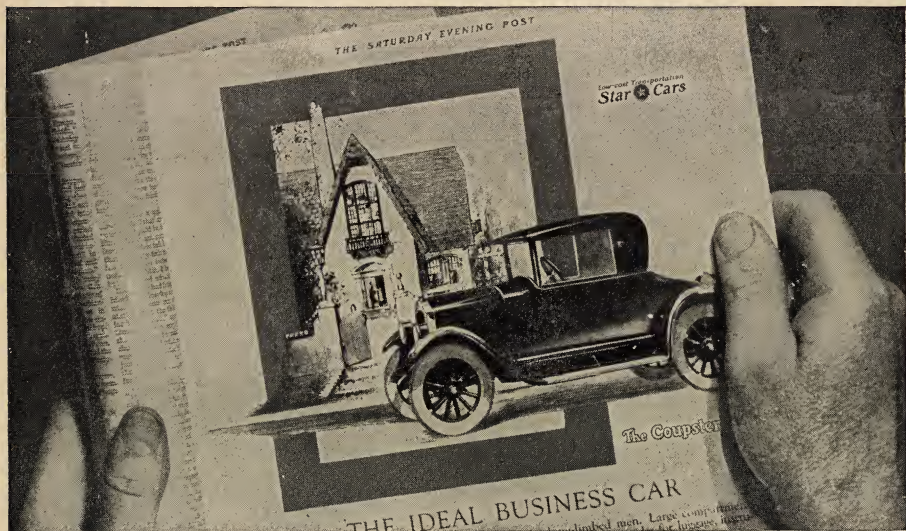
I remember Brother Moyle's appeal to live in accordance with our opportunities, to serve in accordance with the lot that is ours, each of us; and a sentence from Bishop Wirthlin lingers from last night, and runs through my thoughts: that we cannot criticize people into activity.

(Continued on page 950)

THE IMPROVEMENT ERA

You still buy gasoline at 1925 prices

If you were to take a sentimental journey back into the mid-twenties by thumbing through a stack of old magazines, you'd find the page below in the *Saturday Evening Post* issue of July 4, 1925. Remember the square-topped cars of those days . . . with their flat windshields, wide running boards, big wooden steering wheels and soft tops?



Remember the prices? Things were a lot cheaper than they are now when almost everything you buy is 'way up in price . . . except gasoline. ¶ Actually, gasoline costs almost exactly the same today—aside from taxes—as it did when the beauty above was an exciting new automobile. ¶ And it's far better gasoline, too. Two gallons today do the work that required three in 1925. ¶ Few industries can match

this record. It was made possible by two things: intense competition among oil companies and a steadily increasing efficiency of production. ¶ In the last five years alone, Standard has put more than \$644,000,000 into facilities—and another \$35,000,000 into technical service and research. This investment helps us make certain that gasoline continues to be one of the best buys in your family budget.

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To Stand On!**

Samson

**Folding Chairs
For Public
Seating**



**America's First
Choice For—**
 • Low Cost
 • Low Upkeep
 • Longer Life

*There's a Samson
Folding Chair
For Every Public
Seating Need!*



Ideal for

● Schools ● Churches
 ● Meeting Halls ● Lodges
 or any hall where public seating comfort is essential.

- * Larger, more comfortable seat
- * Strong enough to stand on
- * Safety seat hinge can't cut fingers
- * Noiseless folding action compact, easily stored
- * Six smart decorator colors
- * Will not tip or fold when open
- * Electrically welded steel tube legs
- * Chip proof, non-chalking enamel finish on all metal parts
- * Specially arched tubular steel cross braces for extra rigidity
- * Electrically welded steel tube seat frame — no screws used throughout
- * Steel furniture glides with replaceable new-type rubber feet
- * Padded, cushion-comfort spring seat
- * Concave, form-fitting, upholstered back rest
- * All metal parts rust-proofed by "bonderizing process"

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Richard L. Evans *Continued*

It has been a glorious conference, a summation of which would be impressive and soul-satisfying any place in the world, to any group of men and women, as it has been to us here.

I should like to make this plea to all of us: that we do not wait for another prophet to come to tell us what we already know. I think if we shall miss realizing our highest happiness and possibilities and opportunities and progress and peace and development, it will not be because of what we do not know; it will be because of what we ignore, for I believe verily that the Lord God has given us in his plan and purpose a knowledge of every principle that is essential to our happiness and salvation and to the realizing of our highest possibilities here and hereafter.

In all that we do, of course, there is the element of the human and the divine, a mixture of the two. We are not a perfect people; we are not perfect as individuals, but I hope, and repeat, that we shall not wait for other prophets or for yet another prophet to come to tell us what we already know, but that we shall act on what we have, and go forth from here with renewed purpose and determination to do our best according to our opportunities in the place and in the circumstances and with the gifts and talents with which we find ourselves, with which the Lord God has blessed us, each of us.

And where we have need of repentance, I plead that we shall repent—as a nation, as a people, as individuals. Where we have made mistakes, I plead that we shall face the facts and admit them. It is well-nigh impossible for a man to repent who is not willing to admit that he has need for repentance. I plead that we shall search our own souls, each of us, that we shall search ourselves individually and as organized entities, as a nation, as a people, as communities, as families, and where we have need for repentance, that we shall not withhold it.

Repentance should be a very popular principle. It has not always been so. Prophets have been stoned and ridiculed and rejected for proclaiming the need for it. But it is the one great, peace-giving principle that is open to him who has erred. It is the principle that is open to all of us that makes it possible to improve.

And over and over again I am comforted with this great, sustaining, strengthening thought, and I leave it with our young people, and with all of us, for such consideration as it may merit: Our Father in heaven knows us; he knows our hearts; he knows our thoughts. He understands us and loves us as his children, as we love our own children but with his infinitely greater capacity and wisdom and understanding. He knows the motives which move us to do the things we do or fail to do. He knows the influences by which we are sometimes swayed. He understands our missing a perfect perform-

ance. He knows our desires, our difficulties, our sorrows, our disappointments, our hopes, our objectives, our wants and our wishes. And he will help us, if we will take him into our confidence in our daily lives, if we will admit him into the counsel of our hearts, and approach him in prayer. He will help to sustain us in life against all adversity and difficulty and disappointment, against all uncertainty, against all the evils of the day. In the fulfilling of our worthy plans and purposes and our cherished hope, he will help us. It is his declared purpose and intention to help us to immortality and eternal life. It is always comforting and sustaining to know that he understands us and that this is his declared purpose, if we will take him into our confidence and live to merit his companionship and direction, with this great saving, comforting, sustaining principle of repentance ever in mind.

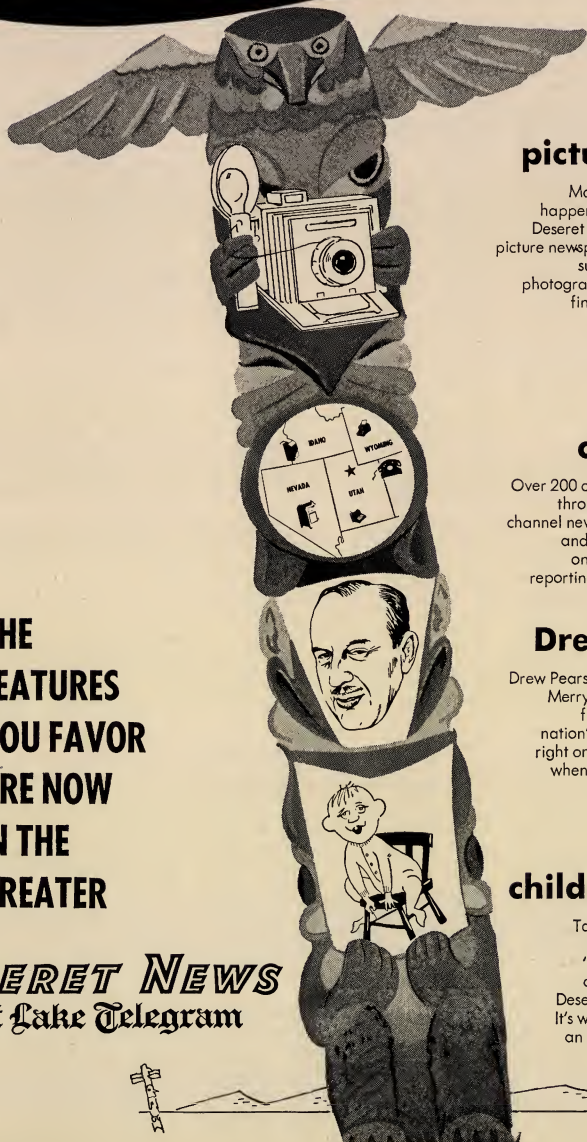
May God be with each of us and all of us. Let this be a time for returning to him in those things in which we might have erred or strayed, a time for considering the values that endure, for calling our families together and teaching them truth, for working and praying and living for the preservation of free principles, for furthering our Father's work, with all that we have and all that we are. Let it be a time for looking inside ourselves, and searching honestly and improving and repenting and altering our ways where they need altering, and strengthening them where they need strengthening, and pursuing them further where they need so pursuing.

And let us not wait for another prophet to come and tell us what we already know—for I believe with all my heart, and know, and testify to you, that the principles of salvation and eternal happiness and progress and peace are within our knowledge and reach, and if we fail in realizing all that the Father intends for us, it will not be because he has left us in darkness, but because we have ignored something that was within the sphere of our understanding and within our reach.

May our Father be with all of us, in our decisions, with our families. May he be with you young people with your problems, and in all that you face; with President McKay and his counselors, and all associated with them in the far-reaching decisions and weighty problems that pertain to the Church officially; and with each of us, and all of us in our personal lives, that his peace may go forth from here with us, with his guiding, directing, sustaining influence, that we may carry back to our homes, back to our wards, back to our businesses and our varied places of activity and acquaintance and association a greater determination to live life to the best of our ability and in accordance with the great knowledge which has been given unto us, I pray in the name of the Lord Jesus Christ. Amen.

THE IMPROVEMENT ERA

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Closing Address

by President David O. McKay

As we draw near the closing hour of this great inspirational conference, I think we can say in the words of Peter on the Mount of Transfiguration, "Lord, it is good for us to be here."

I believe conscientiously nearly every person who has assembled with the vast audiences beginning with the Relief Society last Wednesday to this moment may feel a gratitude in his or her heart for the conferences that have been held.

We can express this feeling in prayer and gratitude. At this moment we have a prayer in our hearts that the Lord will bless those of our number who are ailing. We pray that comfort and healing may attend our beloved brother, Albert E. Bowen. What a strength he has been to me personally! Brother Bowen, I want you to know we are not unmindful of your loyalty and your hours and hours of devotion to the special assignment given you during the last two years. Today one heart, throughout the Church, says, "God bless you."

Brother Widtsoe, our prayers go to you, also. Your loyalty and faith we all know. Now, as your body is somewhat weakened, we unitedly pray our Father in heaven to sustain you.

Our hearts go out to those in the Church who are grieving and worried because of sore affliction to their loved ones, and to those who have recently been bereft of loved ones, particularly through polio. As I look over those to whom we should express appreciation, I notice the absence of Brother Roy Darley, one of our organists. He and his wife are at the bedside of their only son, stricken with polio. Our prayers go out to them, and to President Clark and his daughter. President Clark's little granddaughter, Luacine, has been suffering from that same affliction. We are thankful that she is recovering. We want the parents whose little child was stricken last evening, necessitating the father's being called out from the priesthood meeting, to know that our prayers are that that dread disease may not be fatal to your loved one.

That goes to all parents whose hearts are filled with anxiety because of afflicted ones. This is a prayerful Church. We are one body, and when one suffers, we all, to a degree, share that suffering.

I wish to express appreciation for the sustaining help of these noble counselors, President Stephen L. Richards and President J. Reuben Clark, Jr. No man—I make no exception—has been more blessed with the strength and wisdom, loyalty and devotion, of two counselors than I, and I express in your presence deep gratitude for their loyalty.

Likewise to the members of the Council of the Twelve and to the other Gen-

eral Authorities of the Church—I want them to understand that I am not unmindful of their willingness to minimize my weaknesses which often stand out so glaringly, and of their magnanimity in magnifying any virtue they might see. They are loyal men, seeking first the kingdom of God and his righteousness. Thank you, noble fellow workers!

We thank the members of the Church for their sustaining prayers in behalf of the General Authorities of the Church. You may know, we wish you to know, that these prayers are effective, and I wish to testify to you, to the Church, and to the world that the inspiration and protecting care of a kind Father in heaven are real. He is closer to the Church than anybody outside the Church—and some within the Church—realize.

The Lord is not just an absent, far-away source. He is a kind father, solicitous of the welfare of his children and ready and willing to hear and answer their call. The answer may be negative, as sometimes a wise parent gives a negative answer to the pleadings of a child, but he is ever ready to hear and to answer.

His Beloved Son stands at the head of this Church. It is his Church. Oh, may the world realize that in the very near future, open their minds to study the needs of the war-torn world, and see that those needs may be supplied by obedience to the principles of the revealed word of God!

This is Christ's Church. God help us all that we may be faithful members therein, and so live that others, seeing our good deeds, may be led to glorify our Father in heaven.

We wish to express appreciation to the choir. What a glorious work these faithful men and women are doing! We appreciate the effort and ability of the conductors, the organists, the officers of the choir, for their work at the conferences, and for their regular broadcasts.

We are grateful for the excellent weather we have enjoyed, unexcelled in all the world, grateful for the responsiveness of the audience to the messages that have been given, grateful for your co-operation, your ready adherence to any suggestion that will be helpful to the Church or to others.

We appreciate all who assisted in any way during this conference, the co-operation of the city officials, rendering ready and efficient service, the traffic officers who have stood at the crossings, who have guarded well the safety, and perhaps the lives, of some who might have otherwise been injured, who might have placed their lives in jeopardy.

We are grateful for the flowers from kind hearts that were prompted to place these silent messengers of love here for your pleasure and your inspiration. We thank the ushers who have been so attentive, careful, who have kept these grounds so clean and neat, and in that respect we thank everyone of you for your assistance and care.

We are grateful to the radio stations for their gratuitous service in enabling thousands and thousands to hear the messages of the General Authorities of the Church.

Now, in conclusion, may I venture a suggestion. Twice, during the conference, reference has been made to the fact that we are approaching a general election, in which tension becomes high; sometimes feelings are engendered; often false reports are made; and innocent people are misjudged.

Recently we heard that in one meeting, for example, it was stated authoritatively by somebody that two members of the General Authorities had said that the General Authorities of the Church had held a meeting and had decided to favor one of the leading political parties over the other, here in this state, particularly.

In Utah and surrounding states, contests for victory at the polls are being waged on national party lines. Regarding reports already received that the General Authorities of the Church have held a meeting and decided to wield their influence in favor of the candidates of one of these political parties, we will say:

This report is not true, and I take this opportunity here, publicly, to denounce such a report as without foundation in fact.

In the Church, there are members who favor the Democratic party. There are other members who sincerely believe and advocate the principles and ideals of the Republican party. The First Presidency, the Council of the Twelve, and other officers who constitute the General Authorities of the Church, preside over members of both political parties.

The President is President of the Church, not favoring in this election either political party. The welfare of all members of the Church is equally considered by the President, his Counselors, and the General Authorities. Both political parties will be treated impartially.

The Deseret News is the organ of the Church. It will be equally fair and impartial in the treatment of both political parties. This does not mean, however, that error will be condoned. Teachings and ideologies subversive to the fundamental principles of this great Republic, which are contrary to the Constitution of the United States, or which are detrimental to the progress of the Church of Jesus Christ of Latter-day Saints, will be condemned, whether advocated by Republicans or Democrats.

We are all united in admonishing the members of the Church to register.

THE IMPROVEMENT ERA

We confirm the admonition already given from this pulpit regarding that important duty. We advocate the necessity of all members of the Church showing appreciation of your franchise, your citizenship, by voting, exercising your right to say who shall be your leaders. They become our servants. That is the spirit of the Constitution.

You hold the right—I hope we still have it—to say who shall direct this nation and who shall direct our affairs in state, county, and municipality. Everybody in Utah and our surrounding states where our people are influential should exercise this right.

Now in conclusion, my brethren, I should like to say just a word to the priesthood of the Church, eighteen thousand of whom gathered here last evening. Let us all follow the example of our great Leader and Savior, Jesus Christ, when he sat with his Twelve in that upper room and taught them the lesson of humility. He walked to the doorway where a basin of water stood, covered by a palm leaf, according to the custom of the day, girt himself with a towel as a servant, and washed the disciples' feet, and wiped them with the towel.

You will remember that when he came to Peter, the chief Apostle protested: "Thou shalt never wash my feet."

"If I wash not thy feet thou shalt have neither part nor parcel with me."

"Nay then," said impetuous Peter, "Not my feet only, but my hands and my head!" (see John 13:8-9), and then after the Savior completed that ceremony, he ungirt himself, took his place at the head, and said:

"Ye call me Master and Lord: and ye say well; for so I am.

"If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet.

"For I have given you an example, that ye should do as I have done to you." (Idem 13-15.)

In the 121st section of the Doctrine and Covenants, we have one of the greatest lessons in government ever given. I, as you, have studied pedagogy, a little psychology, but in principles of government I think you cannot find anywhere such sublime principles as follows:

"That the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness.

"That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion or compulsion upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the Spirit of the Lord is grieved; and when it is withdrawn, Amen to the priesthood or the authority of that man." (D. & C. 121:36-37.)

(Continued on following page)



8⁹⁵

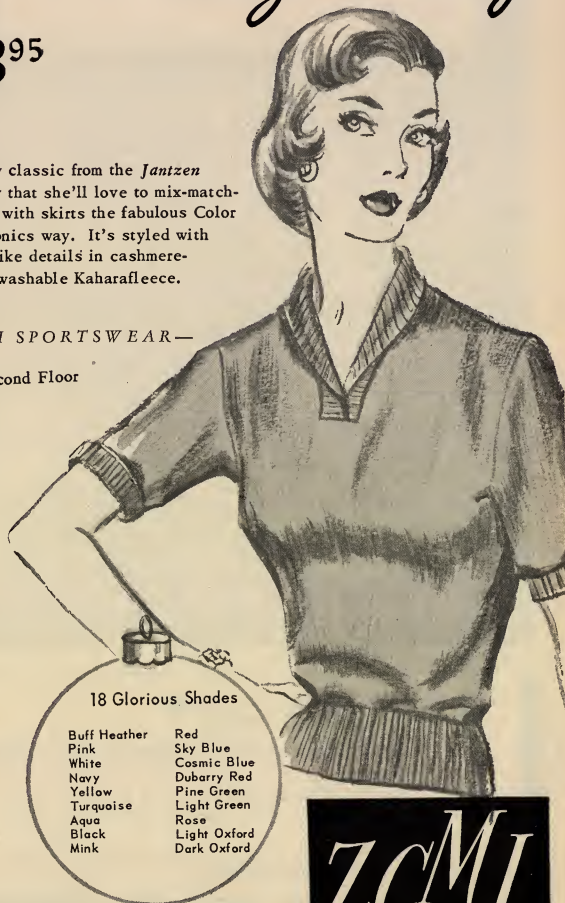
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President David O. McKay

Continued

"We have learned by sad experience that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose, they will immediately begin to exercise unrighteous dominion.

"Hence many are called, but few are chosen.

"No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long-suffering, by gentleness and meekness, and by love unfeigned;

"By kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile—

"Reproving betimes with sharpness, when moved upon by the Holy Ghost"—not when moved upon by selfishness, retaliation, or enmity—"and then showing forth afterwards an increase of love toward him whom thou hast reproved, lest he esteem thee to be his enemy;

"That he may know that thy faithfulness is stronger than the cords of death." (D. & C. 121:39-44.)

And to all, we close with this: "Let thy bowels also be full of charity toward all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly; then shall thy confidence wax strong in the presence of God; and the doctrine of the priesthood shall distil upon thy soul as the dew from heaven.

"The Holy Ghost shall be thy constant companion, and thy scepter an unchanging scepter of righteousness and truth; and thy dominion shall be an everlasting dominion, and without compulsory means it shall flow unto thee forever and ever." (*Idem* 45-46.)

O Father, grant that we may magnify these high ideals of government and instill in our hearts and the hearts of those over whom we preside a love and confidence in thee and thy Beloved Son. In the name of Jesus Christ. Amen.

The New Song

(Continued from page 897)

She gazed at the light coming through the rolling clouds. Light of the World, she thought, and searched for help. When she tried to conjure in her sight the Sky People, the clouds shifted and moved, and for a moment she saw Him as she had seen him in the pictures at school and in the church of the *Bilighahnis*, with his hands out in healing for *Dineh*, The People.

Only a moment and the vision was gone, but in that moment she knew that the sky god of *Dineh* and the fair god of the *Bilighahnis* were one

(Continued on page 956)

THE IMPROVEMENT ERA

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The New Song

(Continued from page 954)

and the same. She prayed to Him as she had heard the Dunns pray, for healing for her little brother.

Her mother was still watching when she came back to the hogan. Azahni Yahze watched with her until she could stand no longer to look on Little Brother's dying face. She searched her mother's eyes and found only the bitterness of despair. Her father and Skipping Rock stood by, ready to take him quickly out if the

end should come. If that should happen, his name would be stricken from their tongues, for fear of evil, and they must try not even to remember his dreams, his hair falling before his black eyes, and his small feet running valiantly behind the sheep.

In the silence they heard Straight Man's truck coming over the frozen road to Gray Hills. Blue Horse and Skipping Rock went to meet him, and soon Little Woman looked up to see standing in the door of the hogan

(Continued on page 958)

The Worst that Could Happen

Richard L. Evans

PERHAPS few if any of us escape our days of depression and the feeling of being down and discouraged. Fear and gnawing worry and depression of spirit are among the most common and most uncomfortable of ailments, sometimes induced by serious personal problems, sometimes by causes partly imagined, and sometimes by the whole outlook of events. To you who are so beset, to you who fear the future—indeed to all of us—a line from Walt Whitman suggests itself: "The future is no more uncertain than the present." For our present purpose, suppose we presume that the worst we fear were actually going to happen. Suppose that civilization as we know it, were surely doomed. Suppose that all men and all moral and material values were going to be wiped away. Suppose that all these fearful suppositions were true! Even if they were, what could we possibly lose by building for the future? And what could we gain by giving up in dark despondency? Now mind you, it is not to be conceded that the uncertainties we fear will certainly befall us. But suppose they would. Suppose a year from now, a decade from now, a generation from now, all would be over. Suppose all this were true. Yet wouldn't we be better off by living as if life were going on? Even if the worst were true, what could we gain by living as if there weren't going to be a future? And what could we lose by living as if there were? Life without faith in the future would be all but meaningless. There has always been a future—and there are providential purposes that prevail, despite the foolishness of men and the forces they set in motion. Anyone who has any regard for his own future and for the future of his family will fight against the false feeling that there isn't going to be a future worth living for or worth working for. On every front we must fight fear and dark despondency. We must fight them with an earnest and working faith—the kind of faith that is the mover of mountains.*

*Revised.
*Walt Whitman, "Song of the Broad-Ax."

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*Make this an
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The New Song

(Continued from page 956)

Mother and Father Dunn. They were laden with blankets and food, and they had come with gifts.

"We couldn't let Christmas pass without seeing you, Linnet," they told her. "We came only to see you, to bring your gifts, and not to coax you back to us."

"You have been sent by Him to help Little Brother," she said, leading them to his pelt, where they looked on him with pity and concern.

"Perhaps it is too late," said Father Dunn. "We must get him to the hospital very fast."

"Our car is at the trading post," said Mother Dunn. "If we can take him quickly, maybe the medicine will save him."

Little Woman translated excitedly, urgently.

"Take him," Sews Good told them. "Our gods have failed us."

In no time at all Little Brother was wrapped warmly in blankets and was lying across the knees of Sews Good, Mother Dunn, and Straight Man in the cab of the truck, while Father Dunn, Blue Horse, and Azahni were wrapped against the cold in the back. There was a sharp stab of pain in Azahni's chest as they looked back on Skipping Rock, standing defiant in the road as they drove off.

"Bring him with you next summer when you come to work in the beets, Blue Horse," Father Dunn said. "Maybe we can take some of that anger out of him," but Blue Horse did not understand, and it was good.

At the trading post Father Dunn called upon a nearby chamber of commerce by telephone, and in a short while a plane settled in the gravel outside, took off again immediately with Little Brother and Father Dunn, Azahni explaining all things to Blue Horse and Sews Good.

The three of them rode with Mother Dunn in the car the many hours of distance. Fear rode with them that Little Brother might not live. Mother Dunn drove expertly, and her face was grim. When they got on the Sevier, she drove straight to the hospital, past the familiar streets and houses, past the windows with lighted trees and the gaiety of the Christmas season, and heeded them not.

THE IMPROVEMENT ERA

Little Brother was still living but was in the oxygen tent, and the brisk and silent nurses cared for him as they had cared for Azahni, bringing him treatments and hypodermics. It was two more days thus before they could say with safety that he would live, and before he smiled thinly at his sister and his parents. For the most part of those days Blue Horse had sat on the hospital steps, his blanket and the black hat above his braids colorful against their whiteness. Sews Good had overcome her shyness at the gleaming walls and stayed near Little Brother, only leaving to go home to the Dunns.

"The doctor says he will get well," Father Dunn told them at last. "But he can't go home until it is summer. He can live with us and go to school."

Little Woman translated all this to her parents, and Little Brother smiled again.

"I shall learn of dams," he whispered.

"I do not wish to be a traitor, and I love you much," Azahni told them. "But I should like to stay also and learn of nursing. When Little Brother and I know these things, we can come again among you with much good in our hands."

Sews Good sadly shook her head. "The old ways are dying ways among our people. The young ones must learn a different way of the *Billighanis*. That other one, Skipping Rock, he must learn, too, and next summer I shall bring him."

Blue Horse said nothing at all, partly because of his shyness and partly because it was his way, and no one could tell by his stone features what were the thoughts behind his eyes. Nevertheless, it would be as the woman said.

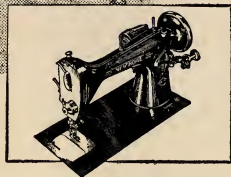
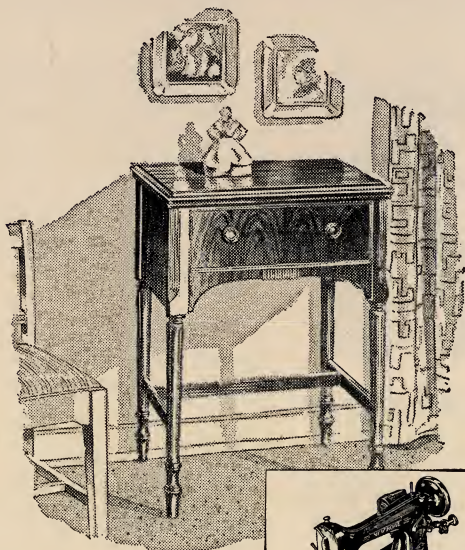
Sews Good looked at her children long, and the love on her face ached along the pathways of Azahni's heart. There was a blue sheen of pain over the blackness of her eyes, but her head was lifted. Although she knew not of Jesus the Christ, there was his look of selflessness upon her face.

"Take my papooses," she told Father Dunn. "They are yours."
(The end)



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THE Angelic Choir record recording the 2000 voice youth choir which sang at June conference under the direction of Crawford Gates, with Jessie Evans Smith singing the solo part, and Roy M. Darley at the Tabernacle Organ, is now available. Those who were privileged to attend the Music Festival know the rare beauty of this rendition and have requested it be made into a record. It is indeed an unusually beautiful recording and will be a welcome addition to every library of records. The reverse side is a solo by Jessie Evans Smith of the ever-favorite song, "That Sweet Story of Old."—M. C. J.

THE STORY OF OUR CHURCH FOR YOUNG LATTER-DAY SAINTS (Emma Marr Petersen. Bookcraft, Salt Lake City. 311 pages. 1952. \$3.00.)

THIS is the third useful book for young people that Emma Marr Petersen has presented. It is divided into 103 readable, understandable "stories" that simply and effectively portray the high points of Church history and that unforgettably teach many important principles. Emma Marr Petersen is a discriminating student and writer who weighs her words well, keeps them within the reach of the young reader, and breathes into them the breath of life. She is to be congratulated for what she has here done ably and earnestly in helping parents to teach their children of the faith of their fathers. —R. L. E.

"AS UNTO THE BOW..."

(Continued from page 899)

and consternation, she beheld little Peter sitting in the ditch where the dam had been. His sturdy little shoulders and compact body were serving very nicely in its place.

Putting Sanie down, she ran to Peter. Pulling him out, she hugged him to her breast, and with tears running down her cheeks, said, "Oh, Peter, what a good little boy you are. But the water was getting deeper; you might have drowned yourself; and then what would I have done? You're the only little man I've got to help me, with Papa gone away on his mission. Promise me you'll never wedge yourself in the ditch like that again," she fearfully admonished the boy.

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THE IMPROVEMENT ERA

The grain in all the other fields, being planted earlier, came up fresh and green. Sara looking at her patch saw that not a spear of green was yet in sight. Her anxiety for the success of her crop was great since there would be a severe shortage of food for the family if it failed to come up.

The following day a great calamity struck the little community! The grasshoppers in countless numbers were upon them! They came in great hordes, large, black, devouring scavengers. The Saints came in alarm and fear and sought to drive them off with flaming sacks and shovels. They remembered the earlier plague in Salt Lake City of the crickets and the miraculous deliverance by the sea gulls. The horde passed on, hopping and jumping in their elusive glee, greedily consuming every green spear in sight.

When it was over and the hoppers had gone on, the Saints stood about in dejected silence with all their work for naught. There was no more wheat for seed, and the visions of the empty flour bins for the coming winter loomed in everybody's mind and filled them with dread.

A week passed, and the late-planted wheat in Sara's patch began sprouting. The green spears appeared above the surface of the ground. The gloom and despair of the community was alleviated somewhat. Here was one little crop that had been spared by the hand of Providence. They knew that if Sara raised a good crop, they would all benefit by it.

The little crop was tended with loving solicitude all that summer, and when harvest time came around, the men helped Sara harvest her wheat. When it was threshed, there were forty bushels of wheat, which she divided with the settlers. It was their salvation, for by careful, frugal managing it fed the little settlement all winter. They called this wheat "salvation wheat," and when it was almost gone, Sara put some in a bottle to show her husband.

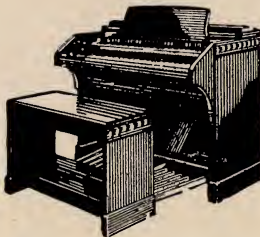
Of all the perils and hardship incident to pioneer life, the greatest to Sara was her fear of the Indians, and the dread of being left alone at nights. She could, and did, tackle any and all problems with courage and fearlessness in the daytime, but when night came, she was afraid and lonely, and the dread of the

(Continued on following page)

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"AS UNTO THE BOW..."

(Continued from preceding page)

savage red men stalked her dreams. Her fears were realized when their cries rent the air one peaceful afternoon, and the settlers knew that, once again, the Indians were on the warpath.

The alarm was sounded, and all the men, women, and children scurried to the fort and barricaded themselves for protection. It turned out that the hostilities were perpetrated by a renegade band, and the Indians living in the immediate vicinity, who

had received food and help from the settlers, aided the white men in running this renegade band out of the vicinity.

When wheat planting time came around again, Brother Gates offered to help Sara with her sowing. When the ground was ready to receive the seed, Brother Gates took the precious wheat and sowed it.

Little Peter and his friend, Joe Goates, watching the process were very interested, and when Brother Gates had to leave for a few minutes

on a little errand, the two boys decided to help him sow the wheat. Accordingly, they both took a hatful of the seed from the sack and sowed it in thick, unhelpful patches. When Brother Gates came back and beheld the havoc wrought by the lads, he grieved.

The boys were chagrined and very sorrowful that their efforts at helping had turned out so badly. It took hours of back-bending labor to gather up the precious grain and replant it.

Word reached the little community that more settlers were coming to Lehi. En route, these new settlers had encountered the same band of renegade Indians that had been driven from the vicinity of Lehi. This band had vented their wrath upon these hapless travelers; burning, killing, and plundering in wild savagery.

Of the survivors that remained there was a family of seven children, orphaned by the savage onslaught. The men from Lehi helped the survivors to Lehi. As they drove up, the settlers gathered around to administer to their needs.

When she saw the orphans, who were standing off to the side in mute, stunned silence and fear, Sara went over to them, put her arms around them and said, "How are you fine boys and girls? My name is Sara Peterson, and this is my little boy Peter. How would you like to come over to my house and have something to eat?"

The oldest boy, who was twelve years of age, replied that they would like to come very much.

The little group went into Sara's house where she soon had the children talking and enjoying the meal that she had prepared for them.

While they were eating, she slipped back to the men gathered around the rescue party. Going up to Bishop Evans, she said, "Brother Evans, if it is all right with you, I'll keep those seven orphans with me."

"Why, Sister Sara, that would be too much for you. You have your hands full enough with Canute gone and all."

"No, Brother Evans, I can manage them; they're so strange and have gone through such a harrowing experience in losing their parents, they need a feeling of security."

Smiling and placing his hand on hers, Bishop Evans replied, "Sara,

THE IMPROVEMENT ERA

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your heart is too big for your own good. But if that's what you desire, keep them awhile, and if it becomes too hard, we will make other arrangements. God bless you, my good woman."

Sara was now busier than ever. Seven extra mouths to feed was a mammoth task. But all the children were good to help, and soon learned to love the kind, loving Sara. The little house closely resembled the old woman who lived in a shoe, but they managed, and everyone was kept busy and happy.

Finally, word was received that Canute was on his way home bringing with him a company of four hundred Norwegian converts.

After this company had finished the long, tedious ocean trip, during which sickness and death had stalked the decks necessitating burial at sea of thirty of their number, they finally arrived at New York City, and traveled by rail to Illinois where the preparations for the long trek across the plains began. It took several weeks to get wagons, teams, equipment, and foodstuffs ready for the overland journey. Covered wagons, handcarts, and any available conveyance were pressed into service. Many traveled on foot. The women walked along carrying babies and small children in their arms, their long skirts catching on the sagebrush and road-side weeds.

After many months of grief and travel, the company reached the valley, helped on the last lap of the journey by fresh teams and provisions from the valley. They arrived in Salt Lake City on September 13, five months after leaving Norway.

The bulk of the company remained in Salt Lake City until they were rested from their journeys and were called to other settlements. The rest went immediately to Lehi.

When Canute drove up in front of his home, Sara and all nine children ran out to meet him.

He fondly embraced Sara. Then, looking about him, he spied Peter closest to him. He immediately put his arms around his son, amazed at how he had grown. Sara then picked up little Sanie and told Canute that this was the daughter he had never seen.

Picking her up, Canute asked the child, "Well, my sweet little girl, I am very happy to meet you, do I

look the way you expected your father to look?"

"Oh, yes, Papa," she replied, "only prettier; you're much prettier."

He laughed, and clasped her tighter. After putting her down, he asked who the other children were.

"They're mine, Canute," Sara answered calmly and proceeded to introduce each one to the astonished Canute.

"Yours, did you say? My dear Sack, did you say they were yours?"

"Yes, Canute, they lost their par-

ents, and *so I've adopted them. Aren't they fine children?"

"Well, they certainly appear to be fine children, and what a rustler you are to be able to scare up such a family all by yourself."

"Oh, by the way," Canute said, "I have some people with me; we must all take in a few Saints until they get settled." Then going to his wagon, and to the few other wagons that were following, he invited them all to meet his wife and family.

(To be continued)

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The Strangers

(Continued from page 895)

you to school when a woman's real duty is to bless a man with sons and make his food taste good. You will probably even want to paint your lips soon or discard your slippers for the elevated shoes of tea house girls."

"Let no more be said, Daughter, till you reach the proper age, and I will then arrange for your marriage to a young man of good family. As for now, the sons and I will go to see these foreigners, and they will learn that the family of Yamada Shotaro will not hear their words."

Older brother and I quietly followed our father down the narrow streets, past the noodle shop, the carpenter, the fruit stands, and the sellers of cloth. Strangely enough the big sliding door was missing, and loud noises of hammering and sawing came from inside the yard.

Standing very formally at the outer gatepost, father rapped the heavy knocker in vain, said some unpleasant things about thoughtless laborers, and finally motioned us inside.

In old clothes and much perspiration the two *Amerikajin*, like poor craftsmen, were busily repairing the great door. We all bowed very low in surprise and embarrassment, but before father could officially introduce us, the two foreigners motioned for us to lift the other end of the door.

As we strained to raise this heavy thing into place, curious people began to gather outside, and father angrily avoided our glances. After much hammering the job was done, and our father, too winded to speak, slowly lowered himself onto a stone bench, like a man of great age.

Never had anyone dared treat father so shamefully, and certainly our sword-wielding samurai ancestors removed heads for less cause. The *Amerikajin*, however, calmly thanked us and after a short disappearance emerged from their house with steaming bowls of real milk. Sipping this wonderful drink, I waited for father to speak, but he just drank his milk and stared at the ground.

Finally he laid the empty bowl down, straightened the folds of his worn kimono, and arose majestically to his full five feet, six inches.

THE IMPROVEMENT ERA

"I have a humble daughter," he began, "who is yet a child but has the thoughts of an old woman." The two tall listeners had given their respectful attention to this statement, but before father could go on they said, "yes" and hurried into the house again. When they returned this time, they handed us cans of milk, soap with a wonderful fragrance, and two brightly colored American dresses for younger sister. Of course father protested loudly, but they just

said "Nan demo Nai," (it is nothing). When he defiantly folded his arms across his chest, they carefully dumped several more cans into the long sleeves of his kimono.

All the way home father talked of the dangers of having such people in Narumi, but I admired their courage. In his anger, father had been caught unawares by the words of his opponents. In the ways of a city merchant, they had asked him which

(Continued on following page)

Excuses

Richard L. Evans

ONE of the most obvious evidences of man's ingenuity is the excuses he contrives to make. The variety and plausibility of our explanations to ourselves and to others for our failures to perform seem sometimes to exceed the fabrications of fiction. We explain why we didn't continue a certain course, why we didn't finish school, why we didn't pay a debt, why we don't break a bad habit, why we dropped the ball, why we were late, why we weren't there, why we didn't accept an assignment, why we failed in marriage, why we didn't keep our word, why we fell short of keeping a commandment, why we departed from a principle, why we didn't deliver on the promised date. We can explain them all—these, and ten thousand other things—sometimes sincerely, sometimes superficially. Admittedly excuses are often valid and sincere and acceptable. Courts of law recognize that there can be valid reasons for failure to perform. There are acts of God, so-called, and of men, and circumstances and situations which make it physically, practically, literally impossible to do some things we should have done or said we would do. There are laws that give relief to the person who has done his best and who finds it impossible to go beyond his best, and we should have no undue fear of facing our ultimate just Judge if we have lived up to the best of our understanding and opportunities in the circumstances in which we found ourselves. But not so with him who confronts his friends and fellow men or his Eternal Father with specious, shoddy, superficial excuses for his failures. And this we must remember: No matter how good an excuse seems to be, no reason for failure or defection is ever so satisfying to ourselves or to anyone else as is actually doing what we should do, or delivering on the date that something is due. Excuses are at best a second-choice substitute. It is a surpassing quality in life to follow through, to keep commitments, to keep the commandments, and no matter how ingenious our excuses are, they don't cancel commitments, or justify our failures to do what we know we should do, or relieve us from answering before the highest bar, unless they are founded on real, valid reasons—and not merely on our comfort or convenience.

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JANUARY 2-31

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The Strangers

(Continued from preceding page)

of two nights he could come to study their teachings, and without thinking he had made a promise.

For a time our family even returned to normal, but in the twelfth month there was a new excitement as the two teachers invited the whole village to a special party on the twenty-fifth day. Miyoko heard in the market that this was the festival which honored God's Son, and was called *Kirismasu*.

On the cold afternoon of this eventful day, we watched the *Amerikajin* through their half-opened gate. In their spacious garden, to our surprise, they first propped up a large spruce tree and began to decorate it with all manner of beautiful things. As the day hurried on, many children gathered to watch. Their less forward parents waited expectantly behind bamboo shutters for whatever it was, to happen. When curiosity finally overcame some of the ragged children, they returned noisily from behind the mystery of the gate with sacks of wondrous candies. The festival had indeed begun.

In a surprisingly short time the streets were full of children, farmers, fishermen, and merchants, and by the open gate, I saw fat Cho Cho San, the mayor, had made himself the official greeter, and was bowing low to beggars and landowners alike.

It was truly a remarkable evening, and all were impressed when a chorus of young people sang a beautiful song called "Silent Night." One of the foreigners then prayed very humbly that all people might seek to understand Jesus and his timeless teachings.

When the other teacher next told the audience of the kind old grandpa from the top of the world, the children got big eyes. Miyoko had whispered very seriously that he truly had a white beard and gave gifts to people in foreign lands. Some of the older people laughed at this story, but the speaker, with a flourish like a Kabuki actor, introduced us to Santa San himself. For one long minute there was silence in our ancient village of Narumi.

When the short fat man in the red suit began to speak, the words that came out through his thick beard were surprisingly good Japanese for a foreigner. "I am glad to come

THE IMPROVEMENT ERA

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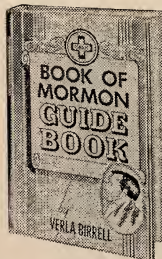
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to your village," he said, "and although I have traveled far, I am refreshed by the friendship I find here. Japan has long been a land of many sorrows, but these two missionaries are truly your brothers, and they bring you the faith and love of their people and our God. If you will hear their words, you shall find peace and righteousness, and understanding shall grow in your hearts."

"Such wonderful words," the people around us said, "such an amazing person," but Santa San and the missionaries were busy now handing out small bundles of food and clothing to the most needy, and *Amerikajin* candies to all. There was another song, a farewell prayer, and there were tears in the eyes of many who filed out through the big gate. As the crowd slowly gathered outside, the charcoal maker's sooty hand caught my arm as he repentantly said: "And to think that I doubted the story of Santa San."

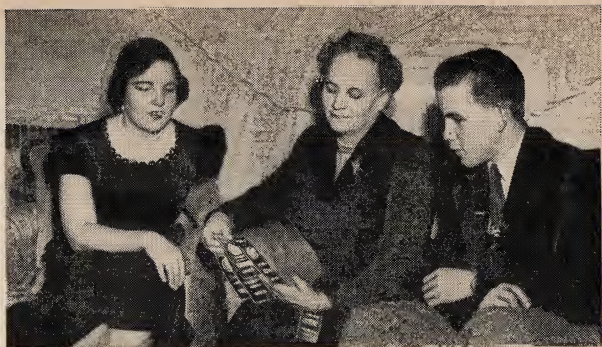
Miyoko, Nubuo, and I walked slowly home along the darkening road, greatly impressed by the things that we had learned. Even Nobuo told us of his thoughts: "My heart tells me that these things are true," he said, "but it is a great sorrow that our father will never listen."

"Why do you return so late?" Father questioned at the door, but in sleep we soon escaped answering.

In the charcoal heater's dim light, Yamada Shotaro walked through his quiet house to a small window overlooking the sleeping village of Narumi. Outside the moonlight outlined the ancient hills to the north, and a lonely wind sighed in the great pines. The old temple was a dark and silent silhouette.

But there was a new light in Yamada Sans' eyes, new faith and new strength to carry on. Yes, there would be typhoons, and earthquakes, and communism to fear, but spring would come, and the tender green rice shoots would be planted for a bigger harvest and a better future. There will be blessings for my good children, he thought, to himself; for this village, and for all of Japan. We have a new hope, and a new God to guide us. And then, carefully folding the bright red cloth, he wrapped Narumi's first Santa Claus suit in a silk cloth and tenderly put it away for the following year; for the twelfth month, of the twenty-fourth year, of the Emperor Showa.

DECEMBER 1952



Expert cook of North Pocatello, Idaho, praises Active Dry Yeast

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Fifteen ribbons—and every one a top award! That's the record of Mrs. Chester Loveland in her very first State Fair cooking competition. Here she shows her son and daughter the prizes she won—at last year's Idaho State Fair.

Mrs. Loveland gives a lot of credit to Fleischmann's Active Dry Yeast, as so many prize-winning cooks do. "It's so fast rising," she says. "And

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Melchizedek

Items of Importance to Melchizedek Priesthood Officers

ITEM NUMBER ONE:

Melchizedek Priesthood Quorum Meetings

THE general priesthood committee of the Church once again calls the following instructions relative to Melchizedek Priesthood quorum meetings to the attention of quorum presidents, bishops, and stake presidents:

Quorum Meetings. These should be held monthly except in stakes where quorum areas are so large as to make this impractical. In such places quorum meetings should be held quarterly in connection with stake conferences. They may be held either on Sundays or on weekdays, and all members of the quorum are expected to attend. Where quorum members live in more than one ward, it is suggested that the quorum meeting be held on Sunday afternoon or on a weekday night so as to permit quorum members to attend all of the weekly ward priesthood meetings. High priests quorum meetings should be scheduled at such a time as to permit members of bishoprics, high counselors, and stake presidencies to attend them.

ITEM NUMBER TWO:

Melchizedek Priesthood Weekly Doctrine Classes

Again, the Melchizedek Priesthood presidencies throughout the Church are to be reminded that all Melchizedek Priesthood groups of high priests, seventies, and elders and all quorums wherein the complete quorum resides within the confines of separate wards, are to hold their priesthood classes once each week. Bishoprics should be certain that they are providing class-period time of no less than forty-five minutes during which the priesthood members study the lessons prescribed by the First Presidency and the Quorum of the Twelve.

It is of vital importance for the quorum presidencies to select the men best qualified to serve as teachers

in these Melchizedek Priesthood doctrinal classes.

ITEM NUMBER THREE:

Presenting Candidates for Ordination to Various Offices in the Melchizedek Priesthood for the Vote of the Church

In modern revelation the Lord declared that

No person is to be ordained to any office in the church, where there is a regularly organized branch of the same, without the vote of that church. (D. & C. 20:65.)

Thus, before ordaining brethren it is the practice of the Church to present candidate for ordination in the various offices of the Melchizedek Priesthood to stake priesthood meetings for the vote of the Church.

On certain occasions emergencies arise wherein it becomes necessary to perform ordinations to one or another of the offices in the priesthood at a

time when there is no opportunity to present the candidates at a stake priesthood meeting. Under those circumstances it is permissible to present these candidates to one of the general sessions of the stake quarterly conference. It is out of order and not in harmony with Church procedure, however, to present them to the priesthood leadership meeting which is held as part of the stake conference. The group of brethren who attend that meeting are not a constituent body of the priesthood in that stake, and therefore their vote would not constitute the "vote of the Church." On the other hand, the general conference sessions of stake quarterly conferences do constitute official bodies of the Church, and hence are authorized to approve candidates for ordination to the various offices of the priesthood.

ITEM NUMBER FOUR:

Melchizedek Priesthood Quorum Presidencies

Since priesthood stands first in the Church and the auxiliaries are helpers to the priesthood, the General Authorities of the Church once more assert that it is important that the most capable men in powers of leadership and righteousness be placed in the positions of stake presidencies, high councils, bishoprics, and presidencies of priesthood quorums. In other words, all priesthood positions throughout the wards and stakes should be filled with the most capable, God-fearing men available. After these selections have been made, other men from the quorums may be taken into the auxiliary work in the stakes and wards as the needs require.

The members of all quorum presidencies are to be reminded that one of their principal duties is to endeavor to teach all the quorum members under their jurisdiction to render obedience to the gospel of Jesus Christ in every detail. Quorum presidents should consider that they have not done all that could be done, nor is their work completed, as long as there remain members of their quorum who are not living in harmony

Season's Greetings

The general Melchizedek Priesthood committee extends season's greetings to every priesthood officer and priesthood holder and their families, as well as to the Church members who have not received the Holy Priesthood. May you have a happy Christmas, followed by a joyful and successful New Year. May the blessings of the Lord continue to be poured out upon you; and may the peace of Christ attend you always. May you continue to grow in love, fellowship, spirituality, righteousness, and in a testimony of the divine nature of the restored gospel of Jesus Christ.

Priesthood

with all of God's commandments. The quorum presidents are encouraged to teach the gospel to quorum members by setting a good example at all times.

ITEM NUMBER FIVE:

Priesthood Quorum Presidencies' Council Meetings

The presidencies of Melchizedek Priesthood quorums are once again reminded that "a weekly meeting of the quorum presidency should be held." In fact, council meetings should be held just as often as circumstances warrant, but at least weekly. Stake presidencies and bishoprics are also advised to hold their council meetings at least once each week.

ITEM NUMBER SIX:

Annual Visits of Melchizedek Priesthood Presidencies

The presidencies of Melchizedek Priesthood quorums are reminded that since this month is December it furnishes the last available opportunity this year to make annual visits to each individual quorum member, and so the General Authorities of the Church earnestly urge all quorum presidencies who have not completed this assignment to be sure to do so before this month comes to a close.

In regard to quorum presidencies visiting all quorum members, the *Melchizedek Priesthood Handbook* states:

Members of the presidency of each quorum of high priests, seventies, and elders

are to interview personally each quorum member who is living at home to determine his answer to the items, excepting percentage items and tithing questions, so this report may be completed and mailed to the chairman of the stake Melchizedek Priesthood committee not later than January 1.

ITEM NUMBER SEVEN:

Corresponding With Men Who Are Away From Home

All bishoprics and quorum presidencies, and also others designated by them, were reminded in an article in THE IMPROVEMENT ERA last month that one of their most vital assignments is to correspond at least once each month with every member of their respective quorums (both Aaronic and Melchizedek Priesthood holders), as well as with other male members of the Church who do not hold the priesthood, who are away from home, regardless of the reasons for their being away. This important duty is once again called to your attention.

"...LOVEST THOU ME...? FEED MY LAMBS"

(Concluded from page 878)

of the Sunday Schools. He has served in stake Sunday School capacities in both the Salt Lake and Bonneville stakes and was called to the general board of the Deseret Sunday School Union in 1939. Here his assignment for several years was the chairmanship of the standards committee. He filled a mission among the French-speaking folk of the Swiss German Mission, and while on that mission served for a period as associate editor of the *Millennial Star*. So proficient was his knowledge of the French language on his return from his mission that he was able to teach that language at the University of Utah and at high schools in Washington, D. C., while he matriculated at the universities. (For other details see THE IMPROVEMENT ERA, December 1949, 814 ff.)

Elder Lynn S. Richards, newly sustained second assistant general superintendent, was bishop of the University (Salt Lake City) Ward from 1945 to 1950, when he was sustained as

bishop of the Federal Heights Ward. He now returns to the Sunday School organization where he gave eleven years of service, 1934-1945, on that general board. He is the son of President Stephen L. Richards of the First Presidency. Elder Richards' early Sunday School training was in the Liberty Stake, where he served as a teacher and ultimately as an assistant stake Sunday School superintendent. He filled a mission in the Eastern States from 1919 to 1921, and was principal of the Oneida Stake and Franklin Stake (Idaho) seminaries from 1923 to 1926. He attended the University of Utah, the Utah State Agricultural College, was graduated from Brigham Young University, and obtained his law degree from Stanford. He, like Elder McKay, is a prominent attorney in Salt Lake City. He served as Utah state senator in 1943 and is now a member of the Utah State board of education, and is a past president of the alumni association of Brigham Young University. He married Lucille Covey in 1924.

They have six children and three grandchildren.

On one of the perimeters of this Church, presiding over the British Mission, is Elder A. Hamer Reiser, released as first assistant general superintendent but who retains his position on the general board of the Deseret Sunday School Union. He, too, has labored long in the cause of the Sunday Schools. He became general secretary of the Sunday Schools in 1921, and a member of the general board in 1924. In 1943 he became second assistant general superintendent to Elder Pyper, and first assistant, in 1949, to Elder Hill.

Newly appointed general board members of the Deseret Sunday School Union are Lynn S. Richards, who serves as second assistant general superintendent, Sterling W. Sill, J. Smith Jacobs, Clair W. Johnson, Delmar Dickson, C. Manley Brown, Clarence Tyndall, Norman R. Gulbransen, Joseph F. Cowley, Wallace G. Bennett, Addie Gilmore, Camille W. Halliday, Margaret Hopkinson, Mima Rasband, and Edith M. Nash.



The Presiding

Digest of Revisions in Aaronic Priesthood Programs

DURING the special meeting for bishops conducted in the Tabernacle in Salt Lake City, October 3, 1952, the Presiding Bishopric announced the following revisions (with modifications and additions) in both Aaronic Priesthood programs to become effective January 1, 1953:

PROGRAM FOR AARONIC PRIESTHOOD UNDER 21

1. The designation "stake Aaronic Priesthood committee" is changed to "stake committee for Aaronic Priesthood under 21." The organization and duties of the stake committee remain the same as heretofore.

2. The designation "ward Aaronic Priesthood committee" is changed to "ward committee for Aaronic Priesthood under 21." The organization and duties of the ward committee remain unchanged.

3. The ward boy leadership committee is changed to include only the Aaronic Priesthood leaders in the ward, comprised of the ward committee for Aaronic Priesthood under 21 and the ward committee for Aaronic Priesthood over 21. Sunday School and Y.M.M.I.A. leaders formerly associated with the ward boy leadership committee will no longer be required to attend the monthly meeting of these leaders.

4. In place of the discontinued monthly meeting of the ward boy leadership committee will be the "ward Aaronic Priesthood leadership meeting" each month, to be conducted under the personal direction of the bishop and his counselors. Those expected to attend this meeting, in addition to the bishopric, include: (1) coordinator, quorum advisers, and secretary of the ward committee for Aaronic Priesthood under 21; (2) coordinator, quorum instructors, group advisers, and secretary on the ward committee for Aaronic Priesthood over 21.

The new "ward Aaronic Priesthood leadership meeting" is to be held in three parts, as follows:

Part One will include the opening exercises, under the direction of the bishopric, with announcements of common interest to all in attendance and such other priesthood business as the bishopric may desire to bring before the combined leadership of both programs.

Part Two will call for a separation

into three departments with a member of the bishopric in charge of each. Leaders of priests in both programs will attend the bishop's department; leaders of teachers will attend the first counselor's department; leaders of deacons will attend the second counselor's department.

In each of the three departments, the member of the bishopric in charge will, (1) call for a report on all assignments made the previous month; (2) review the activity records of quorum or group members and those not yet ordained; (3) make and record assignments to visit those needing attention during the ensuing month.

When a member of the bishopric cannot attend this meeting because of illness or absence from the ward, one of the coordinators should be asked to conduct the absentee's department.

Part Three provides for a separate meeting of the ward committee for Aaronic Priesthood under 21 and for the ward committee for Aaronic Priesthood over 21 where their particular problems may be discussed in their own council meetings. At least one member of the bishopric should attend and direct each of these two council meetings, with the bishop attending these meetings alternately.

A full order of business for the ward Aaronic Priesthood leadership meeting, and for each of its departments, will be forthcoming in new handbooks now being prepared for distribution. In the meantime, the order of business heretofore suggested for the ward boy leadership committee meeting will, with needed modifications, prove helpful.

5. The appellation "junior" should not be used at any time or for any reason when referring to those under 21 who bear the Aaronic Priesthood. Such terms as "Junior Aaronics," "Junior deacons," or "Junior members of the Aaronic Priesthood," for instance, should be carefully avoided.

PROGRAM FOR AARONIC PRIESTHOOD OVER 21

1. All reference to those formerly designated "adult members of the Aaronic Priesthood" will, hereafter, be "Aaronic Priesthood members over 21."

2. The committee designation "stake committee for adult members of the Aaronic Priesthood" is changed to "stake committee for Aaronic Priesthood over

21." There is no change in the organization of the stake committee.

Additional responsibilities of the four advisers on the stake committee are to be as follows: adviser responsible for "organization" to be assigned to priests over 21; adviser responsible for "personal visits" to be assigned to teachers over 21; adviser responsible for "meetings" to be assigned to deacons over 21; adviser responsible for "projects and recreation" to be assigned to male members over 21 not yet ordained.

3. The former "ward committee for adult members of the Aaronic Priesthood" is to be known hereafter as the "ward committee for Aaronic Priesthood over 21." There is no change in the organization or duties of the ward committee except that advisers are to be reassigned to permit their working with deacons, or teachers, or priests over 21, instead of a group which may include all offices in the Aaronic Priesthood as at present.

4. Where there are sufficient members enrolled, all Aaronic Priesthood bearers over 21 in each ward are to be organized into quorums of deacons, teachers, and priests, which quorums are to be designated respectively as deacons quorum over 21, teachers quorum over 21, and priests quorum over 21. Where there are more than one quorum of deacons, for instance, the quorum would be designated "first quorum of deacons over 21," etc.

Quorum organizations for Aaronic Priesthood members over 21 are to be set up precisely the same as for Aaronic Priesthood members under 21 with a president, two counselors, and a secretary, chosen from among the respective quorums, to preside over each quorum of deacons over 21 and over each quorum of teachers over 21. The bishop will preside without counselors as the president of the priests over 21 in addition to presiding over the priests under 21.

Where there are fewer than seven deacons or thirteen teachers over 21 enrolled, a group organization should be effected with a group leader, two assistants, and a secretary appointed to lead each group. The bishop presides over the priests whether designated as a group of fewer than twenty-five enrolled or as a quorum.

5. The monthly council meeting of the ward committee for Aaronic Priest-

THE IMPROVEMENT ERA

Think it Over

If the forces of evil relaxed their vigil as do so many of our leaders of youth, there would be less evil.

If more of our leaders of youth were as persistent as the forces of evil, there would be more righteousness.

—L. A. P.

hood over 21 is discontinued. The business of the discontinued meeting is now taken care of during the ward Aaronic Priesthood leadership meeting held each month as outlined above.

WARD AARONIC PRIESTHOOD MEETING TO BE HELD EACH MONTH

The second priesthood meeting in each month is to be a ward Aaronic Priesthood meeting and is to be conducted under the personal direction of the bishop and his counselors as the presidency of the Aaronic Priesthood. Those expected to attend this meeting, in addition to the bishopric, include: (1) Aaronic Priesthood quorum presidencies or group leaders and all bearers of the Aaronic Priesthood both under and over 21; (2) coordinator, quorum or group advisers, and secretary on ward committee for Aaronic Priesthood under 21; (3) coordinator, quorum or group instructor, group advisers, and secretary on ward committee for Aaronic Priesthood over 21.

No Aaronic Priesthood quorum or group meetings are to be conducted during this particular priesthood meeting, since all Aaronic Priesthood members will remain in joint assembly for the entire time.

The order of business for this meeting will include the usual opening exercises to be followed with instructions and counsel from the bishop and his counselors. Suggested subjects for this special meeting will be found in each of the Aaronic Priesthood lesson manuals for 1953. Speakers particularly qualified on subjects requiring technical knowledge or special abilities may, occasionally, be invited by the bishop to participate in this meeting. Coordinators and quorum advisers may occasionally be called upon to participate. However, it is recommended that the bishop and his counselors consider this meeting as their personal responsibility and make adequate preparations to in-

Aaronic Priesthood Awards

P. B. O. to Determine Eligibility of Stakes and Wards

NO APPLICATION for stake and ward Aaronic Priesthood awards will be necessary since eligibility will be determined in the Presiding Bishopric's office on the basis of applications for the Individual Aaronic Priesthood Award received from bishops.

As each application for the individual award is received from the bishop, the percent of Aaronic Priesthood members qualifying will be determined immediately and so recorded. Percentages will be based on the average of the monthly enrolments of Aaronic Priesthood members twelve to twenty-one, whether active or inactive and whether living at home or not. If the ward qualifies fifty percent or more of such average enrolment, the ward Aaronic Priesthood award will be made up at once, appropriately framed, and sent to the bishop.

When all ward applications for the individual award are in, the stake award will be made up, appropriately framed, and sent to the stake president, provided fifty percent or more of the average enrolments of Aaronic Priesthood members 12 to 21, as reported by all

wards and branches within the stake, have qualified.

Three important matters remain for stake and ward leaders to keep in mind:

First, each bishop's original application for individual awards should contain the names of all young men to receive the award. This can be done if ward leaders will exercise the needed care in preparing the original list of eligibles. If a ward sends in two or more applications because some have been "overlooked," bookkeeping records are complicated, and, in many instances, the ward award will not represent the true accomplishment in this project.

The second matter is that the stake committee should carefully assist each ward in preparing its original application to insure its being complete.

The third item is that when it is definitely established that a ward or branch will not have one or more boys qualify for the award, the stake committee should so inform the Presiding Bishopric in order that records may be totaled and percentages established to determine whether the stake is eligible for the stake award.

sure the full accomplishment of its objectives.

A silent roll should be taken by passing a roll pad so that each person present can sign his name and indicate office in the priesthood, the quorum or group to which he belongs, and his activities since he last reported. Quorum secretaries in both programs should immediately record such reports in their respective quorum rolls. While no separate quorum or group meetings are held on this day, each quorum record and report must show that a priesthood meeting was held.

Bearers of the Melchizedek Priesthood will not meet with the Aaronic Priesthood for any reason during the second priesthood meeting each month but will go direct to their appointed rooms for their own quorum or group meetings.

The purpose of the ward Aaronic Priesthood meeting to be held each month is to place the bishop and his counselors squarely in the program as the presidency of the Aaronic Priesthood. The Lord has placed this responsibility upon the bishopric (D. &

C. 107:15) and desires that all who bear the Aaronic Priesthood come under the personal leadership of the bishop and his counselors. Therefore, it is hoped that every bishop and every counselor will sense this responsibility and take full advantage of this joint assembly of all Aaronic Priesthood bearers and their leaders to give inspired guidance and counsel to those over whom they preside as the presidency of the Aaronic Priesthood.

A WORD TO STAKE AND WARD LEADERS

There is a great deal of work to be done now in bringing both Aaronic Priesthood programs in line with the revisions outlined above. Close cooperation between stake and ward committees will be essential to success. Stake committees can be of invaluable assistance in staying close to bishoprics in an effort to help them in effecting these suggested revisions.

When new printed supplies are available for use in keeping with these revisions, stake and ward leaders will be notified.

...TODAY'S Family...

RUBY H. MORGAN

Editor



This happy group, unitedly planning for Christmas, is the family of S. Richmond and Louise Leonard Young. He is bishop of 13th Ward, East Provo Stake, Provo, Utah. The children are Marilyn, 20; Legrande, 16; Carol Gay, 14; Russell, 12; Richard, 9; and Mary Margaret, 6.

Make a Pattern for Christmas

by Bernice F. Pond

THERE is a special time each year when Christmas comes into your heart and kindles a warm, glowing spark of excitement. An indescribable something of the spirit, tender and welcome, it belongs to this season alone.

You never know when that moment of realization will be. One year it may come with the first clear sound of carols sung on a frost-cold night. Another time it may be during a special Mutual program when eldest sister, with new-found beauty and grace, portrays Mary in the Nativity scene. Maybe an unexpectedly tender kiss planted on your hot cheek by your Boy Scout in appreciation for huge Santa cookies you made for this troop, stirs something deep within you.

Sometimes that special feeling may wait until you share with loved ones the fun of tree trimming, or see in shining eyes the delight and wonder of Christmas morning. But, whenever it reaches your heart, although delicate and fragile as a crystal bauble, it is something you want to cling to. This treasure, call it the Christmas spirit or what you may, is something you want to retain, to feel in all of your family relationships long after the season of celebration is over.

In my childhood home, a feeling of tenderness, affection, kindness seemed to spread through every room in the house long before we began to decorate with pine boughs and holly. Mother read and told stories beautifully and began early to read Christmas stories. We shared all the

familiar and beloved passages from the scriptures, legends of other lands, and poetry. All prefaced a final reading, on Christmas Eve, around a softly lighted tree, of Saint Luke's beautiful story of the birth of Christ.

"Tell me a story, a Christmas story, please," is a plea neither big sister nor Scout brother can resist. The Bible is the natural place to begin and end a pattern for Christmas reading. Because little children love to hear stories of things in their small, familiar world, and most children know and love babies, you may wish to begin with stories of babies in the Bible. They will love the beautiful, healthy baby Moses who must be hidden from Pharaoh's spies. How daughter Miriam helped their mother make a watertight basket that floated among the reeds on the edge of the river, and tended her baby brother until a princess decided to save him, is a story that will be enjoyed for a long time.

And, Baby Samuel, who came to his mother, Hannah, because she prayed without selfishness and promised that if her prayers were answered she would lend her baby boy back to the Lord.

In the month before Christmas we come to know these Bible children almost as well as our playmates next door. The stories about these babies are followed naturally by the wonder-story of the birth of Jesus in a manger, Bethlehem's star, the wise men, and the shepherds.

The near-ten brother or sister who is studying Old Testament stories responds to the brown-eyed boy David. David, sweet singer, who tended his father's flocks and made songs of the earth, the trees, the hills, and the beauty of holiness. We pause to memorize the 23rd Psalm, and to feel a special peace in the exquisitely simple words: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters. He restoreth my soul:

THE IMPROVEMENT ERA

he leadeth me in the paths of righteousness for his name's sake. . . ."

At our house, even the littlest ones ask repeatedly for the Tabernacle Choir recording of the Twenty-fourth Psalm. "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" We listen with eyes-stinging and throats tightening, as Sister Jessie Evans Smith sings: "He that hath clean hands, and a pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully."

What poetry might have been added to our store, could Mary have left us her story of her Son. At least, as we talk of her and try to understand the young Virgin who found favor with God, we can share her glory in the promised child in her song of praise, "My soul doth magnify the Lord, And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for, behold, from henceforth all generations shall call me blessed."

From the Bible your pattern may turn you to tales that fit your tastes and ages. Many families read aloud Charles Dickens' *Christmas Carol*, and Henry Van Dyke's *The Other Wise Man*, as part of their Christmas plan. These are easily found in collections of Christmas stories; also "The Fir Tree," from Hans Christian Andersen.

To oft-repeated legends of traditional Christmas celebrations in other lands, we have added the story of a little drama enacted for nine days in Mexican villages and hamlets, because "there was no room in the inn."

As Christmas week begins, we choose to read from the Book of Mormon, Samuel the Lamanite's predictions of the signs of Christ's birth:

Behold I give unto you a sign; for five years more cometh, and behold, then cometh the Son of God to redeem all those who shall believe on his name.

And behold, this will I give unto you for a sign at the time of his coming; for behold, there shall be great lights in heaven, inasmuch that in the night before he cometh there shall be no darkness, inasmuch that it shall appear unto man as if it was day.

Therefore, there shall be one day and a night and a day, as if it were one day and there were no night; and this shall be unto you for a sign; for ye shall know of the rising of the sun and also of its setting; therefore they shall know of a surety that there shall be two days and a night; nevertheless the night shall not be

(Continued on following page)

Christmas Gifts

by BOYCO



FOR THE GARDENER...

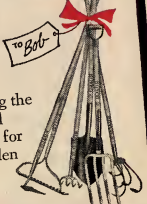
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Make a Pattern for Christmas

(Continued from preceding page)

darkened; and it shall be the night before he is born.

And behold, there shall a new star arise, such an one as ye never have beheld. (Helaman 14:2-5.)

Turn to Third Nephi, Chapter 1, and read through verse twenty-three, for the fulfilment of Samuel's prophecy.

Since Christmas seems to be the "singiest" time of the year for most families, it is easy to add family caroling to the preferred pattern. We like the carols of joy, "Hark the Herald Angels Sing," "Joy to the World,"

and "O Come All Ye Faithful," but we repeat most often, "Silent Night," and "Away in a Manger." Big sister makes our carol singing more enjoyable, if possible, by telling us of Martin Luther, who loved children; and how "Silent Night" was written.

"Things of the spirit differ from things material in that the more you give the more you have," says Christopher Morley. Certainly there are some basic experiences, things of the spirit, that every child should have and share—the gathering of the family in friendliness and love around a fragrant dinner table; family night association, rich with newly prepared



Let's Have a Candy Pull

IF you have never burned your fingers while impatiently testing the taffy to be pulled or held your stringy rope of taffy by the side of a much lighter one from the same batch or with each pull of the taffy twisted a piece off the end to chew until yours is the smallest on the platter, you have missed great fun.

Amber taffy is a blond amber color if pulled long enough and is a soft taffy or hard depending upon the cooking stage.

Amber Taffy

- 2 cups brown sugar
- 1 cup light colored honey
- 1 cup milk
- 2 tsp. butter
- 1/2 cup black walnut meats, cut finely

Mix sugar, milk, and honey and cook over low heat in a heavy kettle to prevent burning. Stir often with a wooden spoon to prevent sticking and burning. Cook with low heat until candy forms a hard ball in cold water for hard taffy or a semi-hard ball for a soft taffy. Add butter. Pour onto buttered platter, sprinkle finely chopped nuts over top, and cool until you can hold your finger in the center. Divide into three or four parts and pull until candy is light and hardens. Twist and place on platter, mark with knife or cut with scissors.

To be complete, Christmas demands a large batch of homemade candies.



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solos and fresh-learned "pieces" presented according to age, experience, and understanding; carefully planned surprises that make especially appropriate and appreciated gifts because of thoughtfulness and effort. Friendliness, kindness, sharing, and giving, all lead to a family pattern based on showing joy and reverence at the coming of the Savior.

If Santa Claus is not going to take over the holidays, we will have to do something about it ourselves. Don't let Christmas "just happen." Through joyful, planned patterns and traditions, family members can come better to understand the past, and look with imagination and hope to the future.



—Photo by Louise Price Bell

Honey Panocha

- 2 cups brown sugar
- $\frac{1}{4}$ cup honey
- 1 cup rich milk or light cream
- $\frac{1}{4}$ tsp. salt
- 2 tbsp. butter
- 1 cup broken nut meats or coconut
- 1 tsp. vanilla

Mix sugar and milk in large kettle with a heavy bottom, and boil five minutes on low heat. Add honey, stirring continuously with a wooden spoon. Continue to cook with low heat, stirring often. When candy forms a soft ball in cold water, remove from the heat, add butter and pour into buttered bowl or pan, or onto marble slab. When cool enough to hold finger in the center of candy, begin to beat. When candy begins to harden, add vanilla, and nuts and knead. Roll into round balls, and place a nut on the top of each, or make into rolls and twist, then cut on the bias.

DECEMBER 1952



Forever Yours

Yours now, yours to remember — this loving smile that's all for mother. Yours also, the joy of knowing that he is safer and happier because of you . . . because of your care in choosing for him now the things that will help him grow into a sturdy, happy child.

High on the list of things important to your baby now is the milk you give him. Is it uniformly rich — easy to digest — safe? You can be sure of this, and more, when you give your baby Sego Evaporated Milk.

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How Important is the "Family Hour" for Youth?

by Rex A. Skidmore

PROFESSOR OF SOCIOLOGY AND SOCIAL WORK
UNIVERSITY OF UTAH

DATES and school and Church activities are so numerous and interesting to most teen-agers that some wonder whether or not spending "an hour" with the family is important or necessary. Can the "family hour" be fun? Can it help you enjoy life more? Can it help you to develop your own personality? Or is the "family hour" just another unnecessary activity which clutters up your schedule?

For a long time our Church leaders have stressed the importance of the family's getting together, having fun, and learning spiritually and otherwise. Weekly "home evening" programs have existed in some localities for many years. Through these, many young people and parents have developed faith, have gained power to live enjoyably, and have learned to appreciate their homes. Working, playing, and praying together has brought thousands of families closer together. In 1946 the General Authorities of the Church gave the Relief Society the assignment of encouraging family activities. Other auxiliaries gave special help. In 1947, for families who found it impractical to get together the same night each week, the "family hour" was suggested, described as follows:

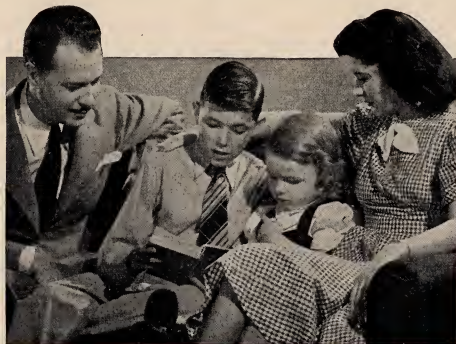
The nature of the Family Hour should be that of a happy, natural family gathering, characterized by wholesome, profitable activities, generously sprinkled with fun and

laughter. It need not be a formal, regimented meeting, as this is unnatural to most families.

Families should meet regularly at an hour most convenient to them and best suited to the activities planned. Some families may wish to meet once a month, while others may prefer to meet weekly, some in the afternoon—even away from home, such as having a park or canyon outing.

Family members should plan their own programs. Parents working in the background will, of course, direct the activities toward high spiritual, cultural, and recreational standards.—The "Family Hour" leaflet distributed in 1947.

Contrast living in two homes, one in which members are close to each other, talk over plans and problems, and have fun and worth-while evenings together; the other, a family which is seldom together and in which members are practically strangers. Mary and Jackie belong to such families. Along with her parents, Mary has two brothers and a sister. Differences of opinion sometime arise, which is common among brothers and sisters and parents, but they work out their problems, and basically they love and help each other. For the past five years they have had a weekly "family hour," missing only four or five times. People usually find time for the things they really want to do. These together have welded their family into a unit. They have fun playing games, singing songs together, working on the family scrapbook, viewing slides and their own movies, and are now, as a family, working on



a plan for a new home. Many of their experiences together are of a religious nature, and Mary has acquired a better understanding of many of the principles of the gospel and has become more aware of basic values of living. On several occasions she has brought up questions about dating and other problems. The answers worked out together have been helpful to her and have also taught the younger children many important things.

On the other hand, Jackie comes from a home of the same size, but, oh, how different! Each family member cares little about the others, and the only time the group are together at all is occasionally at meals. Each one has his own interests out of the home, and the members let themselves become so busy that they have no time together. Jackie seldom confides in her parents and has little or no opportunity at home to develop knowledge and wisdom. Instead of having a family to back her up, she has to depend entirely upon herself. Recently she confided in her girl friend, "Gee, I wish my family was like Mary's. They mean so much to each other."

Some young people fail to contribute their share to the "family hour." Youth need to plan their activities so they can be present, in the first place; secondly, they need to bring their enthusiasm and interest to help make the time spent enjoyable for all. Teen-agers can help strengthen family unity through leading out with music, prayer, games, sports, refreshments, and spiritual activities. Few experiences please parents more than to have their children join them in the warmth of their home and participate in enjoyable learning and fun.

Betty, age fifteen, one day asked her mother why they didn't have a "family hour." This started the mother thinking, and before long this family was spending a weekly hour together, and enjoying each other, and learning much. Betty, as a result, felt closer to her parents and brothers and sisters than ever before.

Yes, youth need the "family hour," just as the "family hour" needs youth. As you join together with your loved ones, you will bring joy and happiness to yourself as well as to them. Use your enthusiasm, humor, and talents to build and improve the "family hour" in your home.

DECEMBER 1952

This delicious hot wheat cereal is **ENRICHED WITH TOASTED WHEAT GERM**

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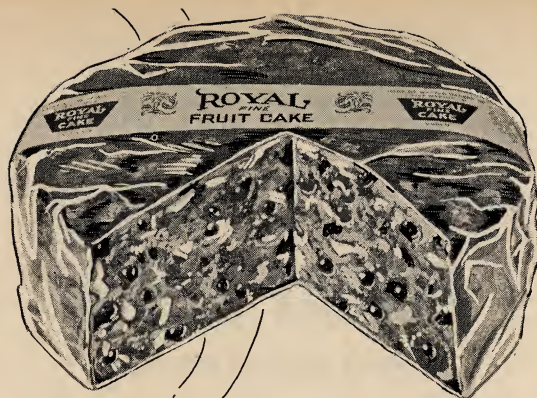
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What Shall Children Read?

(Continued from page 900)

for young folk at the same time that he opens the wonder in the material he treats. The Millicent Selsam books (*Play with Leaves and Flowers*, Morrow & Company, and *All About Eggs*, Young Scott Books) are real eye-openers to the wonder of the world about us. Other authors whom young people should know are Ingri and Edgar d'Aulaire (Macmillan and Doubleday) whose books of famous people will provide a stimulus for achievement.

The Real Books constitute a series by different authors dealing with varied subjects. Some deal with baseball, some with famous men, and some with pets. The Standard Publishing Company does a good job with Biblical material in the cutout and picture book style, the latest being *Stencils for Bible Stories*.

There is always adventure in selecting new writers; for instance, Beverly Cleary who wrote *Henry and Beezus* should be introduced to eight to twelve-year olds because of her delightful insight into what makes children happy—and unhappy! Books on how-to-do things should be given children, since they should have the exciting experience of learning to use their hands. *Pete's Puppets* (Charlotte Steiner, Doubleday & Co.) *Child's Book of Knitting* (Edith Jay, Greenberg) will provide this kind of creative adventure.

Animals stories open a world of delightful understanding of creatures. Some good current books dealing on animals are: *Spike* (Robert M. McClung, Morrow), *Modern Tales of Horses and Heroes* (Frances Carpenter, Doubleday & Co.), *Bronto* (Hetty Burlingame Beatty, Doubleday & Co.), *My Bunny Book* (Genevieve Cross, Cross Publishers), *Becky's Boarding House* (Eleanor Thomas, Charles Scribner's Sons), *Jenny's Adopted Brothers* (Esther Averill, Harper & Bros.), *Charlotte's Web* (E. B. White, Harper Bros.), *A Trip to the Yard* (Marjorie Hartwell and Richard Dixon), *Birds and Their Nests* (Olive L. Earle, Morrow & Co.), *Pinkie* (Mary Octavia Davis, Steck). While not strictly dealing with animals, *Shapes* (Miriam Schlein, Young Scott Books), *Rocks, Rivers, and the Changing Earth* (Herman and Nina Schneider, Young Scott Books), will enable the older young folk to ap

THE IMPROVEMENT ERA

preciate the wonder of the world about them. *Thanks to Trees and Go with the Sun* (Irma E. Webber, Miriam Schlein, Young Books) as well as *Follow the Sunset* (Herman and Nina Schneider, Doubleday and Co.) will provide the same kind of interest for young children. *Who's Upside Down* (Crocket Johnson, Young Scott Books) gives the youngest ones an understanding of the force of gravity. *The Storm Book* (Charlotte Zolotow, Harper & Bros.) affords an opportunity to help children appreciate storms.

While some parents feel that books for children are entirely too expensive, we should like to indicate that books offer much more proportionately than anything else one can buy. They are things of the spirit, if wisely chosen, and can provide entertainment and educational advancement long after other material things have outlived their period of usefulness.

To belong to a family that cherishes and reads good books is a rare privilege for any child because he will develop the reading habit which will last as long as he draws breath. The reader is the one who can survive depression, tragedy, or loss—for he has learned the magic that lies in books and can rebuild his courage, his zest for living.

Remembered Fragrance

(Continued from page 893)
girl should know how to keep house, and she had always helped Mama.

"I'm hungry," Susie whined.

Startled Becky came back to the present. She found some graham meal in the bottom of a sack and stirred it into hot water. She went for potatoes to peel, but they were as hard as rocks. The boys would have to get some from the pit but not on a day like this.

"Don't cry," she soothed Danny, who was coughing. Picking him up she carried him into the front room and laid him on the couch. Instantly he hushed crying and buried his nose among the covers.

When Jim brought in the milk, there was scarcely two quarts in the bottom of the bucket. When Papa left, Spot was giving the bucket full. She took a cup of the warm milk and carried it to Danny. He drank a few swallows and then refused more.

(Continued on following page)

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GREYHOUND



REMEMBERED FRAGRANCE

(Continued from preceding page)

"We needed some hay off the stack" Jim remarked as she re-entered the kitchen.

"Can't you cut some?"

"Course not. It is hard for Papa. Besides, he hid the hay knife so I couldn't use it."

"Then turn the stock into the stackyard and let them cut their own."

"Already did."

Becky found some beans and put them on to cook. They would not be done in time for dinner, but they could have them tonight. Danny had quit coughing and was sleeping most of the time.

Suddenly, sickeningly Becky realized it must be noon. She didn't know for sure, for their clock had stopped long ago, but the sun was overhead. Her eyes ached from watching over the glaring snow. Surely they would be here in a few minutes.

The few minutes lengthened into an hour, two hours. The sun was at its warmest. Maybe—Maybe she shouldn't have set noon as the time. Maybe she should have left the time up to Him. "An hour or two either way won't matter," she conceded.

"We have to have a Christmas tree," Bert reminded her. The words aroused Danny, and he started crying weakly. Becky sat down by him. She guessed he was awful sick. Vaguely she wondered if she should give him some castor oil, but almost at once her mind was on her larger problem. If the mother didn't come—she was just *iffing*—but if she didn't come what would they have for Christmas? A hard pain hit her stomach. Papa had forgotten them. Heavenly Father had forgotten them. She looked up at Jim. He tried to smile back. The nearest pine was more than a mile up the canyon. They couldn't have a Christmas tree. She might make some candy for them if she could remember how.

"I know what," Jim cried suddenly. "We'll have the crab apple tree for our Christmas tree. It is already trimmed."

The crab apple tree. Becky went to the window again. Snow was gone from the tree, but ice had veneered each crooked limb, and the sun shin-

ing on it had turned the frost into a million sparkles.

"Santa could put our presents on it." Bert tried to help.

"No," Jim said quickly, "they would freeze outside. Besides," he drew a long breath, "if the road doesn't get opened, he won't be able to get here."

"What good's a Christmas tree if we can't have presents on it?" Bert demanded, "or if we can't trim it or touch it or sing around it? I want a real Christmas tree."

Becky stared at the crab apple tree. It just wasn't fair. Little children like Bert and Danny and Susie should have Christmas. But more than Christmas they should have a mother. If they had a mother, they wouldn't want anything else, and if they didn't get a mother, they wouldn't get anything else anyway. Nothing but a miracle would bring a mother now, so she'd have to do something about Christmas, but what? If only Mama were here to tell her! Just looking at the crab apple tree made her ache for Mama, for Mama had loved it so. Grandma had sent it, a tiny thing, and Mama had nourished it with water and loving care. Every winter until now it had been wrapped against the frost. Mama's love for it had something to do with weather and no fruit trees in the hills and making the best of what you had. Mama was good at making the best.

Maybe if Heavenly Father saw what a poor shift they were making of Christmas, he would send them a mother after all! With the snow so deep and soft a mother would have to fly to get here and only angels could fly. "Course, Heavenly Father could bring one right down from heaven, but if he was going to do that, she wanted her own back. An earth miracle would be different.

"We'll have to have the crab apple tree if we have any," she told them. "But something might happen if we wait, so we will each put one decoration on it now. But we have to be bathed and cleaned up first."

"Oh, heck," Bert grumbled, "I don't want a Christmas tree that bad."

"Why, Bert Holmquist. How can you talk that way." Being clean was part of that—that "remembered fragrance" about Mama. It would

THE IMPROVEMENT ERA

be pure insult to her to have a Christmas tree in their dirty clothes. "You know *any* mother would have us clean up first."

Jim was looking at Danny. "I don't think you had better let him go out."

Desire and caution fought in Becky. If Mama knew, she would want Danny in on what Christmas they had, but it wouldn't be wise to take him outside. She would have to think about it. Sympathetically Susie went to him and put her face against his. She patted him with her little hands. He cried harder and started coughing.

"Don't bother him." Taking Susie's hand Becky led her into the kitchen. "Jim, you bring in the washtub, and, Bert, you fill the wood boxes. Susie, would you like to go in the bedroom and get the box of decorations?"

She had a time finding clean clothes enough to go around. Seemed just yesterday she had washed, but it must have been longer.

Jim brought in the washtub and put it close to the heater. He ranged chairs on three sides of it and draped quilts over the chairs. They kept in the heat and served as a screen. Susie, being the baby and least dirty, was bathed first. When Becky tried to wash her head, she screamed and fought the water. Danny would have none of it. He cried weakly every time she tried to lift him. In despair she gave up. Likely the water wouldn't be good for him, anyway.

Bert would have liked to protest, but he knew better. Becky went inside the screen to wash his hair and neck and ears. She warmed the water a little for Jim, and since he was but a year and a half her junior, she trusted him to do a good job on himself. Once she peeked over the quilt. He was rubbing his head vigorously, but it looked mighty dry.

"I have to get the chores done before dark," he warned.

Seemed like she didn't have the strength to argue with him. Besides, dark wasn't too far away. Dark! And the road not open from Jensen's.

"Try and get Danny to eat while I bathe." She watched Jim head for the kitchen, then she undressed quickly and got into the tub. Ugh. The water was colder than she had thought. While she was bathing, there came a clatter from the kitchen.

(Continued on following page)

tasty bite-



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REMEMBERED FRAGRANCE

(Continued from preceding page)

Trust Bert. She hurried, and back in the kitchen found Bert dropping beans to the cat.

After endless urging she had them at the front door. Each carried one of the precious baubles Mama had saved so carefully. Wordlessly she fastened a hood over Susie's wet hair, then she took a long scarf that had been her mother's and started wrapping it around her own hair. Oh, she had forgotten to wash it. Mama would never excuse that. Tears trickled from her eyes. Why couldn't she do things and not forget!

Seeing her tears the group sobered. Susie's lips puckered, and in an instant she was going to cry. Bert looked as if he might join her. Becky saw, and it seemed that all the trouble in the world was right on her shoulders. Then just as plain as anything Mama was standing right beside her, and just as plain as anything she heard Mama say, "Don't worry, Darling. It's what is in your heart that counts." But what had been in her heart? Contrariness—dead set on having her own way. She hadn't even said, "Thy will." But this time she *had* to have her will.

Without more words they stepped off into the snow and struggled toward the crab apple tree. Susie had to be carried, and with a damp head she was shaking with the cold by the time Jim had stamped a level place in the snow for her. Since he was the tallest, he took the decorations and hung them, one by one, on the tree. If they were pretty much on one side, no one would notice it. And the angel would fall sideways. The others were so interested in his struggle they almost forgot how cold they were.

"Now, let's sing," Becky urged, when the hanging was done, "then we won't have to come out tomorrow."

With her leading they sang "Oh, Little Town of Bethlehem" and "Silent Night." They huddled close together, their childish voices filled with hope and faith. When the last strain of "Silent Night" died away, Bert started for the house.

"That's enough," he announced. "Wait a minute." Becky stopped him. "Let's say our Christmas Eve prayers right now."

Bert would have protested, but a tap on the shoulder from Jim silenced him. Jim knew a situation when he faced one.

"Dear Heavenly Father in heaven," Becky began, "we bow our knees—we can't really but you know why—to thank you for all our blessings and to ask—to ask a special blessing for Christmas—." Then Becky couldn't go on. Their great need and the possibility of a refusal welled up inside her. She thought of all the things she should have done and hadn't. She thought of Mama's sweetness and her own stiff-necked demands. "Please," she pleaded, and her voice lost its ritualistic tone—she was really pleading. "We can't go on like this any longer. The cow is drying up, and Papa should have been home long ago. If you have to send us a mother from heaven—" she gulped and stopped. A sob rose in her throat. She *didn't* want one from heaven—but—His will be done. "—We won't kick." She paused and breathed deeply, then continued, "I didn't wash my hair on purpose. I was in such a stew I forgot. Name of Jesus. Amen."

Three positive "Amen's" followed hers, but before Bert's had entirely left his lips he was back at the door. Jim followed with Susie. Becky lingered. "Please," she began, and then she knew she needn't say any more words. He knew just as Mama had always known. A soft warmth flowed through her like she had on a fur coat and a sweetness like when she got her big doll wrapped about her. "Thank you," she whispered.

Becky came awake with a start. The moon shining through the windows gave her a hazy glimpse of the room. Something was different. Danny. She had left him on the couch meaning to listen for him. Instead she had slept like she was dead. On bare feet she hurried to the door of the front room and opened it noiselessly. The warmth of the room billowed about her like a soft cloud. The faint glow from the open damper of the stove made dancing shadows in the room. Feeling her way carefully she went to the couch where she had left Danny. It wasn't morning, but she guessed it was too late to have her prayer answered. It must be His will that she take care

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of her little brother. She breathed deeply.

It was too quiet. She couldn't hear Danny breathing. Maybe—her heart thumped with fear. She forced her hand to go where his face should be. Oh, thank goodness, he was there, and his face was not hot. He was breathing quietly like he was well.

She straightened, suddenly wondering. Who had kept up the fire? Who had rubbed Danny with "camphorated" oil? Slowly she looked about and her eyes saw what at first she had not been able to see—Papa's overshoes by the fire and some newer smaller ones beside them. The quilt she'd had over Danny was gone and in its place was a soft blanket. And—the stockings hanging—she whirled to face the door leading to the front bedroom. Someone was standing there—she couldn't—she couldn't—oh, no, oh—

"Aunt Janie," Becky threw herself into the arms of the woman who knelt to catch her. "Oh, Aunt Janie. Aunt Janie."

"Sh—sh. We must not wake the others." Aunt Janie put a finger over the girl's trembling lips.

"Aunt Janie. I thought it was Mama. You look so much like her." "I am your Mama now, dear."

"Oh, Aunt Janie. I didn't even think to ask for you. I thought after Grandma died you would keep on teaching school forever. I thought you didn't like it up here."

There was a movement behind them and a beloved voice said, "Better get to bed, Punkin. You might scare Santa away."

After a big hug and kiss from Papa, Becky crept through her own door and closed it quietly behind her, then she dashed over the icy floor to snuggle beside Susie. She had her earth miracle, and with all the "remembered fragrance" of life with Mama.



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I am grateful also for the articles by Rex A. Skidmore especially this last one. The ideas of such a leader and educator strengthen the teachings of parents.

Our entire family enjoys all of the ERA. We especially appreciate the covers. My heart is filled with gratitude for all we receive from our Church publication.

Sincerely,
/s/ Mabel Law Atkinson

Dayton, Idaho

Dear Editors:

How well I remember when I first heard Emma Lucy Gates sing! I was only thirteen. It was in the tabernacle at Logan—a lyceum number for the college. I went with my sister who was attending college. A new world opened to me. How I longed to sing! For weeks and months I used to practise out in the barn so no one would hear me—trying to get my voice to have the ringing-clear sound hers did as she sang "O Ye Mountains High." I've tried to put in the one poem the way I felt within me.

I must express my gratitude for the strength and hope and added faith this last ERA is giving me. I refer to the article by President Clark. (August ERA) It is what our sons need (my own returned missionary takes his servicemen's physical August 6) and our daughters and what we as parents need. I have read and reread it, and it brings healing to my torn soul. How good that we can be given such truths by our prophets!



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One hundred seventy-nine M.I.A. girls in Sevier (Utah) Stake out of 293 girls qualify for individual awards in 1952.

Forty-eight received gold or silver seals on their certificates, meaning that they had one hundred percent attendance at sacrament meeting, Sunday School and M.I.A. for one year.

Each one observed the word of wisdom, paid a full tithing, participated in a welfare project, gave a spiritual talk in a Church meeting, and participated in some Church activity.

Myrna Carol Larson and Karla Chidester have had one hundred percent records for the past five and one-half years. Other girls in the picture have had one hundred percent records for the past four years, some three years, others two years and for some this is their first year.

We congratulate the girls for their fine record and hope they will continue to achieve from year to year and be true examples of the believers.

Sevier Stake Executives—Lula B. Carson, Elaine Nielson, Hazel Moss, Cleo Holt, Carol Bulow. In addition to the girls in the picture, six other girls qualified.

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